JUNE 15, 1960

THE UNITED CHURCH

OBSERVER

(see page 12) *Homewood*

YPU President David MacDonald and friends

The Lot of Coloured Peoples
by E. L. Homewood

The Sects in Canada
by Gordon Donaldson

Letters

Mark Church Union

Dear Sir: This June will mark another anniversary, the 35th of the amalgamating of three great churches into The United Church of Canada.

Might we suggest that recognition be paid to this event annually? Perhaps a special prayer and rededication would be in order.

Our older members need to be reminded of the great aims and visions of a "uniting" church in Canada, and of the great heritage we possess. For newer members such an education is essential.

Let us never lose the vision of those who, 35 years ago, had the unselfishness to bring the peculiar merits of their own beloved denomination into the larger good of a uniting and United Church of Canada.

Owen Sound, Ont. J. C. Stevenson.

Teachers Wanted

Dear Sir: Are there any high school teachers, perhaps retired, in the Toronto area, who would be willing to tutor individual girls at Victor Home?

We, in common with other homes for unmarried mothers across Canada, admit an increasing number of teenagers; they have to drop out of school, but we could help them keep up with their studies so they would not lose their year if more volunteer teachers were available. Many of our girls are very bright; there would be joy in the teaching.

At present, correspondence courses help in some cases, and the Board of Education of East York will send visiting teachers for all Grade 8 students and for any girls who come from Toronto in Grades 9 and 10. There is **no** visiting teacher for girls who come from outside Toronto in those grades, nor for **any** girl in Grades 11, 12 and 13. We are anxious to secure a panel of qualified teachers for part-time occasional tutoring in these advanced grades, because failure might mean the end of a girl's education. It is possible there will be girls in the home this summer who would benefit greatly from supervised study.

Some remuneration can be promised, depending on the number of subjects and time involved. Any interested teacher could get in touch with the Victor Home representative in her own church, or phone HO. 5-6700, or write direct to Assistant Superintendent Mrs. O. Cochrane, 1102 Broadview Avenue, Toronto 6.

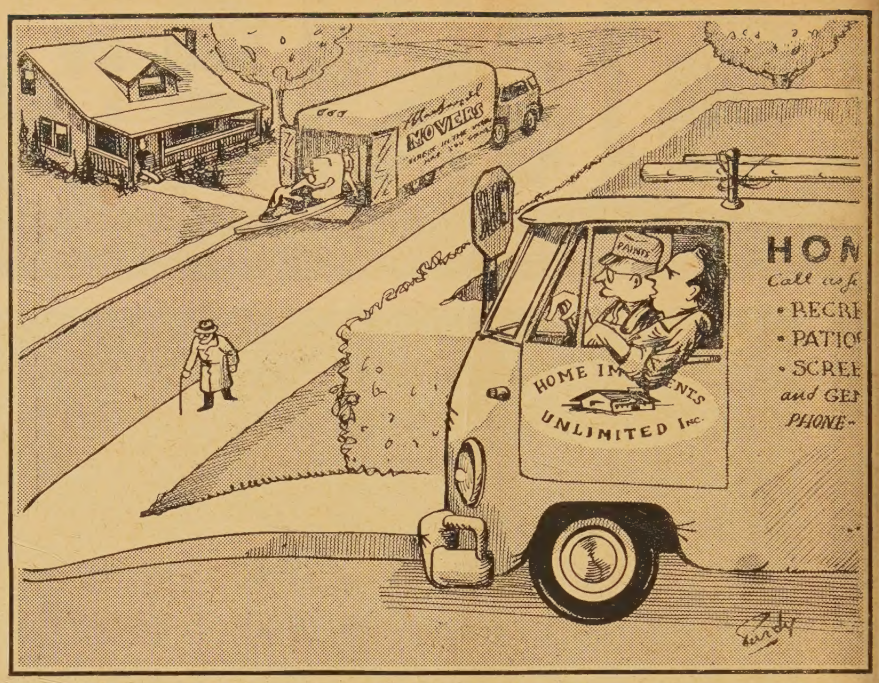
Victor Home. (Mrs.) Thora R. Mills,
Toronto, Ont. Chairman of Finance.

Witting or Unwitting

Dear Sir: Recently I listened to Dr. Donald Soper of London, Eng., in an appearance sponsored by the Board of Evangelism and Social Service of The United Church of Canada. His address was studded with anti-American allegories and sought to undermine our loyalty to NATO. . .

The effect of this witting or unwitting Communist propaganda is to undermine our national commitments and the very institutions which guarantee religious freedom and allow Dr. Soper the liberty to speak as he does. . .

Ottawa, Ont. Harold N. Beach, DDS.



"The manse committee's instructions are 'when he moves out, you move in'!"

Bargain Counter Degrees

Dear Sir: In the May 9 issue of **Christianity Today** there is an editorial "The Scandal of Bogus Degrees." It states that The United States Office of Education has publicized a list of "degree mills," and the list is also included in the editorial. I am wondering if our own church might be a bit embarrassed if the provincial offices of education decided to check on the degrees that some of our ministers have acquired. As a matter of fact, when I address one of our churchmen as "doctor" now I begin to wonder if he has fulfilled a reputable requirement. Perhaps the Board of Colleges and Secondary Schools of our church would like to investigate this matter, just to see if there are some among our clergy who might have been tempted to seek out some "bargain counter."

Ajax, Ont. (Rev.) T. Rex Norman.

Ed.: Degrees from "degree mills" are not recognized by the United Church and are not published in official publications such as The United Church Year Book.

Disappointed and Resentful

Dear Sir: On May 8 we worshipped in our United Church, using the order issued by the Ontario Council of Christian Education. The theme was "The Family as a Christian Community," which, I conclude, was to climax the observance of Christian Family Week.

I wish to express my disappointment —and yes, even resentment—towards the council for the practice of converting Mother's Day to "Family Day." I observed that in the entire printed programme, the word "mother' 'was referred to only once. . . It was even then not intended as a tribute to mother.

The idea to honour our Christian families is commendable, but is it necessary to abolish Mother's Day in order to do so? I would recommend that a Family Week service be observed one week prior to Mother's Day, and then climax the week with a special Mother's Day service.

Manitouwadge, Ont. Mrs. E. V. Shields.

Dear Sir: . . . On the morning of May 8 the family went to church, where they were reminded that this was not really Mother's Day at all, but Christian Family Sunday. No special mention was made of mother. . .

In one family at least, there were a few confused little people, and one rather irate "big person"—mother!

Manitouwadge, Ont. Mrs. W. G. Samms.

Nothing but Morals

Dear Sir: Your editorial "The Modern Emphasis" states: "One element in worship must not be forgotten . . . conduct, decent moral living." It seems to me that in our church this is not forgotten, at least as far as Sunday school lessons and church sermons go. Pick up a Sunday school teacher's help at random, and see how many lessons turn to anything but morals. There aren't many. Sermons too. . .

Walton, N.S. (Rev.) Malcolm Cogswell.

Hasn't Missed a Thing

Dear Sir: Thank you for publishing your article, "Mary, Queen of Heaven," by Stanley Frost. I have never been able to place Mary in as high a regard as Roman Catholics do. I often wondered if I had missed the great significance of Mary and was leaving something very important out of my belief. Now I realize the reason why I can't consider her "Holy Mary, Mother of God," and can't feel that she can answer my prayers.

Brantford, Ont. (Miss) Brenda Lane.

THE UNITED CHURCH
OBSERVER

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Mindola's Essie Johnson

IN THE NEXT ISSUE

The Women of Mindola
by MARJORIE MACDONALD

Those Church Camps
by R. S. LEDERMAN

Observations

SOME FASCINATING LETTERS come to THE OBSERVER office. One last week was from a retired minister, the Rev. J. N. Sceviour of Turnerville, Ont., commenting on the cup of tea and cookies ladies in his church give him before the 12.15 service. Retirement is a bit of a fiction, for he has Sunday services at 9.30, 11.00 and 12.15, and doesn't get home for his lunch until nearly two. He tells us that he's not really tired after it all. "It's quite a rush, but I love it." He says the kind ladies' cup of tea is the answer.

* * * *

● OUR COVER STORY this issue shows we believe that National YPU President David MacDonald is just a typical Canadian boy. To indicate to all young sisters that he is also a typical brother, we would pass on the comment he made when we asked him for his picture. Said David, "You really ought to print my sister's picture. She's a school-teacher and she's a lot better looking than I am." Now isn't that typical of a brother!

* * * *

● THOSE SOD-TURNING STYLES change. Just 10 years ago it was a very formal occasion with the chairman of the trustee board meticulously overturning a pre-cut grass-covered cube of earth with a gold (gilt-paint) spade. Then about five years ago THE OBSERVER carried a picture of Moderator George Dorey turning sod for a new church with a bulldozer. Next we heard of a church inviting all the members of the congregation to a real digging bee. But recently we witnessed an intriguing new fashion.

ST. STEPHEN'S-ON-THE-HILL CONGREGATION at Lorne Park, Ont., adjourned from a May morning service in a public school to an orchard on the hill across the way, where the new church is now being built on a large asparagus patch. Thirty-eight spade-equipped members representing every department of the congregation from nursery to trustee board followed the reading of a suitable liturgy by digging in. A tiny tot in the nursery had brought her own toy shovel right from the sand box. We came home with a pocket-full of asparagus shoots frugally gathered by one little kindergarten miss. The minister, Dr. N. Bruce McLeod, announced that this summer's services will be held outdoors where the new church takes shape.

* * * *

● THERE WILL BE A REAL sky-pilot shortly in the United Church when a west coast missionary leaves his mission boat *Robert C. Scott* to visit his scattered people in B.C. cove and inlet by aircraft. It will be much faster, and cheaper, too, the Home Mission Board people tell us, and Dr. M. C. Macdonald prophesies that in the future more and more of the marine mission work will be done by ministers who will have to have pilots' licenses as well as clerical collars. Our news columns will keep readers informed.

* * * *

● LAST MONTH Mr. James C. Johnston, former president of Wells Organizations of Canada, joined the United Church Publishing House staff as advertising manager for THE OBSERVER. He will be available for some circulation promotion as well. For some time THE OBSERVER advertising representative has been W. F. L. Edwards & Co. Our accounts have grown to the place where it was felt we needed our own full-time man. Advertising revenues in THE OBSERVER have increased 150% in the past five years.

MR. JOHNSTON is well-known throughout the church from his work with Wells. His father, the Rev. Professor A. J. Johnston, taught in Victoria and Emmanuel Colleges for many years. It's conceivable THE OBSERVER might send Mr. J. up to Norway House Presbytery to boost circulation. Years ago he taught in one of the church's mission schools and learned to speak Cree.

* * * *

● NOMINATIONS FOR MODERATOR are being made in presbytery and conference, and it is OBSERVER policy to publish the nominations as we learn of them or they are brought to our attention. Every second year this brings us criticism for we may miss some that have been made without our knowledge. Such nominations are not "official." Only nominations made from among commissioners at the Council itself are eligible for election. (see news) ●

Editorial

Those Pastoral Relations

WE'VE never known so much space to be taken in THE OBSERVER by pastoral relations committees advertising for new ministers. And we receive complaints from both committees and "applicants" about the manner in which applications are made and handled.

From committees we hear that they may receive 40 or 50 applications, and that there are indications that some ministers are applying for nearly every vacancy. Some of them have been known to scrawl their applications on a page torn from a note book, and list their qualifications in cramped writing in the margin. Others overdo it with letters of reference, even photographs.

We are sorry about this. We regret, first, that there are so many restless ministers apparently finding it difficult to get a change in their pastoral relations. We sympathize with them deeply, although we cannot but feel a little critical of the way a few of them go about seeking a change. We suggest that the casually scrawled letter may so prejudice a pastoral relations committee that a minister who might otherwise be very effective destroys confidence in his judgment.

But "applicants" also complain about pastoral relations committees, chiefly on two grounds. First, they don't have their applications acknowledged, or if they are, they find the committee makes its selection and does not bother to notify other persons.

At the risk of seeming very presumptuous, we would like to suggest that when a minister answers an advertisement from the pulpit vacancies column, he do so formally. And that he not append references, unless asked for them. And we believe, too, that committees should acknowledge with thanks such applications, that they not discuss them except with great tact outside their committee meetings, and that when a decision is made all "applicants" be formally notified, immediately.

LET'S FINESSE MANSE COMMITTEES

SOMETIMES we wonder if it might be possible in the mooted re-organization of women's work in the United Church, to lose those manse and parsonage furnishing committees somewhere.

The church has laid on the Woman's Association the responsibility for general oversight of the manse. We understand that there are many women in the WA who would be happy not to have the responsibility, for it has been a source of unhappiness in some congregations. But while it is theirs they discharge it. And a manse committee seems to be the efficient way to get the work done.

Last year WA's raised over $5 million and spent about $870,000 on manses—a little over $300 a manse.

We are aware that there are a great many wonderful manse committees that with great thoughtfulness and good taste help make ministers' wives happy. We know also there are some, we trust not many, ministers' wives who are, shall we say, a little difficult. This editorial is not aimed at good committees but at unwise ones.

It seems to be part of the creed of some good women to believe in their divine right to supervise their minister's wife in choosing drapes, saying where the kitchen shelves ought to be, and reminding them of what the last minister's wife did, and what the next minister's wife might like.

At their meetings these committees must recite under their breath:

"I believe that while ministers' wives are competent to teach Sunday school and guide our daughters in the most important things in life, they need our advice in their housekeeping.

"I believe that this committee has been given divine authority, administrative license and spiritual sanction to inspect the minister's home regularly, criticize the taste of the minister's wife frequently, and dispute her judgment consistently."

They should repeat "I believe that the general oversight of the manse should be very general."

We have offered one substitute for the manse committee, a regular annual manse budget, and confidence in the minister's wife to handle her own affairs—like all other housewives.

We have been told: "Why some of those ministers' wives are girls just out of college! How would they know how to decorate a home or handle a budget?"

The answer: "The same way that millions of other young wives know or learn how."

We have been told further that some of those old abuses, the kind described in popular books like, *One Foot in Heaven* and *The Gauntlet*, are no more. We know this isn't so. Parsonages still get cast-offs.

It should be remembered that while most ministers' wives are as dedicated—many are more dedicated—as their husbands, it is the husband who received his call to the ministry, long-distance. The wife's call is usually local. She may be diffident about her work. She may prefer a humble little home "of her very own," to a semi-public place periodically inspected by enthusiastic ladies from the church.

The most helpful thing the congregation can do provide an adequate budget, then let the minister's wife manage it like her own. And if she needs or desires advice, let her seek it herself.

THE UNITED CHURCH
OBSERVER
JUNE 15, 1960

An Editorial Biography

Shirt-sleeves to Shirt-sleeves Spiritually

A COMMON feature of Canadian home and church life is the "shirt-sleeves to shirt-sleeves spiritually, in three generations," cycle.

We've all seen them. There are the devout grandparents whose lives are centred in the Christian church. They produce good children, sacrifice to bring them up in the fear and admonition of the Lord.

The second generation grows up into good citizens. They are moral, honest and upright. They go to church regularly, at Christmas and Easter, and when their parents come to visit.

Their children in turn are baptized in the church, go to Sunday school for a while, then turn away to shock their grandparents and startle their parents with complete indifference to religious things. Frequently in their rebellion they repudiate the moral standards and temperate living of their respectable parents, and return to their spiritual shirt-sleeves.

It is probable that the grandparents came from indifferent religious homes too, but experienced a spiritual awakening in their youth. They built on it, and grew through the years. Their very real faith will be reflected in the quality of their lives, and they will seek nurture in the worship and fellowship of the church.

It is possible they will be a little narrow-minded in some things. They may even lack certain graces of tolerance, and be a bit more enthusiastic than their children appreciate. But there is no doubt about the sincerity and reality of their faith.

The Second Generation

Their children will take for granted the truth of their parents' faith. But they will be less interested and less zealous. "We can live a good life without going to church all the time," they will say. They will be more broadminded, less dogmatic and a little careless about personal piety and religious customs.

While they may laugh a little over the bridge table about the old-fashioned ideas of their parents, they will always say they respect them just the same. They will see to it that their children get to Sunday school even if they have to get up and take them themselves. And although they wouldn't be caught at a prayer meeting, they will help out in the church canvasses and bazaars.

That second generation will be a well adjusted lot. They will be able to get along with both the church and the world, and they are certainly much more fun at cocktail parties than their parents would have been.

And when it comes right down to the crises of life, they can turn like children to their father's God, in the faith they inherited from their parents. Their reputation is good, their standards are fairly high, and their religious faith is enough to get them by.

Back to Shirt-sleeves

The third generation comes along, products of a good home, too. When small they will attend Sunday school regularly, except on vacation and on those Sundays when they go somewhere with their parents in the car, or their parents are so weary after a Saturday night party, they can't get up in time to take them.

They will listen with amusement when Daddy tells them how strict things were when he was a boy, and you couldn't shine your shoes or read the funny papers on Sunday. They will be very grateful they don't have to go to church in the morning, Sunday school in the afternoon and church again at night like Daddy did.

These children will have great respect for their grandparents when they come to visit, co-operate with their parents at an early age, help hide bottles where Grandma won't see them, and be grateful their own parents are so tolerant. While very young they will begin to associate a serious attitude to religion with old folks and ministers.

When they reach their early teens they will have a Sunday school teacher they decide they don't like, and will quit, to go to church services instead. This they do for a few Sundays, until they convince their parents there isn't much point in it because the sermon is over their heads.

A passing interest in the church basketball team or teen canteen may keep their parents contented, for really they are good youngsters at heart and you have to admit Dr. Jones' sermons are pretty dry.

The Cycle Completed

From then on, with their little bit of inherited religious capital exhausted, they live like non-Christians. Mother and Dad shake their heads, wonder what the younger generation is coming to, and, troubled and confused, aren't able to do anything about it. "After all, we did see they got to Sunday school," they will say.

Then when Johnny or Mary gets into some serious trouble, they will be offended to find their own children have not only become indifferent to the church, but have rejected the ethics and morality of a Christian society.

The cycle is complete; spiritually the children are back in their shirt-sleeves and their only chance is that like their grandparents before them, they will be brought by the Holy Spirit to a new life. They just haven't any spiritual wealth of their own.

It's that second generation which is to blame. They tried to produce good works without nourishing the soul. They grew fruits on the branches without watering the roots.

They are nice people, these respectable nominal Christians. Like rich men's heirs they are popular with many friends. But when they live on the faith of their parents, they leave their children destitute in the things of the soul. ●

- ***We don't have chips on our shoulders***
- ***We get most support from church people***
- ***This is not a Baptist problem, but everyone's***

This is what Maritimers say of efforts to improve . . .

The Lot of

THINGS are getting better, say Maritime coloured people optimistically, as they talk about living conditions, employment and discrimination. A few are getting better jobs, young people are staying in school longer, and there are some great plans on paper for slum clearance and housing programmes.

In a week of interviewing people in over a half-dozen Maritime communities, I found that most Maritimers didn't want to talk about the situation, or even admit there was a problem. But East Coast coloured people are the poorest economically and most discriminated against Negroes in Canada.

Almost half of them live in Nova Scotia. The 13,000 coloured people in the province represent about 2% of the population.

Many live in slum conditions

Negroes have lived in Halifax since the city's founding over 210 years ago. A large number came in as servants, slaves or freedmen with the United Empire Loyalists in the 1780's. About 1792, there was a government-sponsored mass exodus of them to Sierra Leone, Africa, leaving only a few hundred in Nova Scotia. The war of 1812 brought in another influx from the U.S.

Today, the coloured people are scattered in 20 or more communities around the province. Most of them live in confined areas outside the major cities or towns, many in slum conditions. Jobs are hard to find.

Only four individuals had permanent employment in eight communities represented at an adult education course held in the George Washington Carver Centre, outside Dartmouth, reports H. P. Timmons, Nova Scotia's director of adult education.

"Job opportunities are the thing we are most concerned about," said Mrs. Carrie Best, coloured free-lance journalist from New Glasgow. "Discrimination is secondary. Five per cent of the responsibility is with the 'haves' to give us a chance; 95% is with ourselves. The coloured man's greatest task is to overcome an inferiority complex. That's the worst curse of slavery, and it is still with us."

Parents prodded him

I asked George Davis, coloured lawyer and president of the Nova Scotia Association for the Advancement of Coloured People, why there weren't others of his race in the professions.

"I don't know why I'm here and others aren't," he said. "I haven't had exceptional opportunities. My father was a sleeping car porter and my mother a music teacher. I had to work my way through college. I did pick and shovel work and anything else I could find. I was fortunate that my parents prodded me when I was discouraged because I met discrimination.

"It's easy to give up and say, 'Well, I tried.' You have to have a desire. I'm afraid a lot of our people are afraid of the discrimination they know they are going to meet."

About 60% of Mr. Davis' law practice is white. "I have

By E. L. HOMEWOOD

d people come in and express surprise when they saw I s coloured, but I don't think I've had anyone refuse to do siness with me," he told me.

The fact that much of Mr. Davis' clientele is white in ne respects substantiates a statement made to me by Prof. thur Neal of Dalhousie University's Institute of Public fairs.

"White people here seem to adopt a superior attitude, inly because of income status and general cultural level," said. "The answer to the colour problem is largely terial; raising their incomes and extending their cultural rizons. It's not so much a matter of race as it is a ference of cultural levels."

Most conscious of this are the coloured people themselves. xteen years ago a small group of Halifax Negroes met to ablish the Nova Scotia Association for the Advancement Coloured People. Their aim was to combat discrimination d improve the lot of their race. Two years later, the Rev. illiam Oliver, minister of the coloured Cornwallis Street nited Baptist Church and the NSAACP's education com- ttee chairman, conferred with Guy Henson, then director the just-formed adult education division of Nova Scotia's epartment of Education.

General idea is self-help

The division's first classes were started in the coloured mmunity of Hammond's Plains, outside Halifax. They adually spread to 13 coloured communities in the province, th little groups meeting two nights each week.

"Many of our people had no education, or only Grade 4 5 level," Mr. Oliver told me. "When people are isolated, the coloured people were, they don't participate in general tivities and don't have the proper opportunities to learn. e started with remedial education, the three r's, then went to understanding what you read, and self expression.

"The programme moved on to community councils to omote better health, agricultural projects, recreation, and her activities designed to lift the morale of the people. The neral idea is self-help—the people lifting themselves," Mr. iver said.

At one time Nova Scotia had many tradesmen in its loured communities. "Seventy-five years ago many of our ople were skilled masons, coopers, and carpenters," Mr. iver said. "But the times have caught up with us. The en couldn't get jobs in their own trades, and they gradually st their skills because they weren't able to keep up. The prentice system has not been available, and our young ople can't get trades now unless they go to vocational hool."

Mr. Timmons says the grade index has been raised in all alifax county's coloured communities and more children are tending high schools and the county vocational school.

Gus Wedderburn, Jamaican principal of Partridge River School in Preston, near Dartmouth, told me he had about two dozen students going into high school from Grade 8. His school is 95% coloured. The high schools in Dartmouth and Halifax are integrated.

Preston is one of the largest coloured communities in the Maritimes. It covers about 32 square miles, and houses almost 4,000 coloured people in the various sections of the community. With the exception of a handful of families, their living conditions are poor. Few homes have inside toilets. The average income of families is between $1,200 and $1,500 per year.

Built community hall

But Preston has one of the most successful credit unions in the province. The George Washington Carver Credit Union has 60 shareholders and almost 300 members. Four of the shareholders are white.

The organization was an outgrowth of a self-help programme started in the Preston-Dartmouth area about 12 years ago by the Rev. J. D. N. MacDonald of Woodlawn United Church. A group of coloured people had asked him to start study groups to help them raise their living standards. "We studied their economic conditions and credit problems and the things they could do on their land—raising chickens, pigs, etc." Dr. MacDonald told me. "Then they organized the credit union, and a year later they built a community hall. They all pitched in on that project, and it cost them about $10,000. Today the building is valued at $40,000."

Coloured people from all over the area gathered at Westphal, where the hall is located, for the dedication and opening of the building. Someone suggested they should name one of the main rooms in honour of a distinguished coloured leader. Credit Union officials put their heads together and decided they would rather fête the white minister who had done so much to help them. They named the room in honour of Dr. MacDonald. He is vice-president of the Credit Union National Association and president of Cuna Mutual Insurance Society.

Children help with chores

Treasurer of the credit union is J. A. Ross Kinney, superintendent of the Nova Scotia Home for Coloured Children. I visited the home in the company of Dr. MacDonald who is a member of its board of directors. It was the neatest, best-run home I have ever seen.

The home was opened 39 years ago, with Mr. Kinney's father as superintendent. The original plan was that it should be an industrial institution for the training of coloured youth. It has evolved into a boarding home for orphans and neglected children. Today there are 54 children living there. They range from nine months to 18 years, and most of them are wards of the Children's Aid. Their average stay at the home will be seven months.

The older children get some agricultural training. On

(*Over*)

Coloured Peoples

WHEN IN DOUBT...

About any insurance problem, see your local Agent. Remember he is an *expert* in these matters... and is qualified to advise you. Specialized service is given to church properties and we, or your local agent, will be pleased to assist you in any way.

. . . and when you think of insurance . . . think of this "Shield"

. . . and the protection it offers . . . in these types of insurance:

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- OCEAN MARINE
- AUTOMOBILE
- ACCIDENT
- PLATE GLASS
- LIABILITY
- BURGLARY
- BONDS
- MULTI-PERIL

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Saturdays they help with chores on the home's 100-acre farm. There are 8,000 chickens, 60 hogs and 10 head of cattle to care for.

"We have about 75 egg buyers coming here regularly, and most of them are white," Mr. Kinney said. "We're dependent on the majority group for a living; any minority group is. We've got to co-operate.

"When there is discrimination we should howl about it. But I don't join any groups. I think too many organizations go around with chips on their shoulders, trying to create issues," he said. "There may be little things that are objectionable, and some discrimination, but it's still a pretty good country to live in."

Stir up trouble

Several white people I talked to said they thought the NSAACP and similar groups tended to stir up trouble. "Some of us sometimes wonder if those promoting the cause of coloured people stir up a feeling that makes them more sensitive," one United Church minister said.

But the Rev. D. Thomas, minister of New Glasgow's coloured United Baptist Church and last year's president of the New Glasgow Ministerial Association, says the NSAACP is not an agitation or grudge group and that it has no axes to grind. "The aim is to get people interested in helping themselves and talking over matters pertaining to the welfare of the coloured people of Nova Scotia," he says. "We want our people to become active contributing citizens of the province with all the rights and privileges of other citizens." He describes the NSAACP as the "secular arm of the church and community."

Mr. Oliver said the organization had about 200 members. About 25 of them are white. I found few of the white people I talked to knew they could join. "I thought it was only for Negroes," one said.

The NSAACP has a four-plank programme: Education, employment, housing, human relations. Some of its listed accomplishments are: "Opened doors for the training of coloured nurses. Coloured teachers employed in Halifax schools. Removal of distasteful stories and references from school books (*Little Black Sambo* was one of these). Adult education classes in rural schools. Household science teachers and shop-mobile in rural schools. Credit Unions. Community centre. Teacherage in North Preston."

Housing is one area where little has been accomplished yet. "Our job is to organize our people to take an interest in the Nova Scotia Housing Commission and apply for loans," Mr. Oliver said.

Multi-million dollar urban redevelopment programmes are planned in Halifax and Saint John. Some old, run-down tenements have already been demolished in Halifax. Saint John hopes to start clearing part of its slums this year. Both programmes are long-range affairs.

In the meantime, most Maritime Negroes live in crowded, unsanitary frame firetraps. They are sceptical about their chances of getting accommodation in the new low-rental apartment developments. "We'll just wait and see," they say.

What other organizations are there

(*Continued on page* 20)

Fifty-four children live at this home near Dartmouth. They range in age from 9 months to years, and come from all over the Maritimes. Children pictured on preceding pages live the

The sects have little in common, except that they are . . .

The "Have-Nots" of Religion

One of a series on religion in Canada, by Gordon Donaldson

THROUGH the rich and colourful pattern of Canadian religious life runs a thin, but still distinct, line which separates the churches from the sects.

Sects vary widely — from strange groups of men and women in old-fashioned dress, clinging to their old language and old ways, to energetic evangelical groups who pursue converts with boisterous zeal, tambourines and trombones.

On the surface, the Hutterites and Mennonites appear to have little in common with the Gospel Hall groups: Pentecostals, Missionary Alliance, Independent Baptist splits, etc. The old European sects withdraw into their shells and want only to be alone and undisturbed by a changing world; while the evangelists use every modern device to further their cause.

But all sects have a protest to make. Generally, they are the "have-nots" of religion. They shun the churches as organizations which have adapted too well to the secular world, become too rich and "respectable."

Some, like the Jehovah's Witnesses, glory in their largely self-generated atmosphere of persecution. Many claim a monopoly on religious truth, often because of some quirk of Biblical interpretation; others, like the Salvation Army, maintain good relations with the churches.

Sects and Cults

Sects form the right wing of the smaller religious groups. Cults, which I will deal with in a further article, are ecclesiastically though not politically "leftish." They mix in mysticism and move outward and "beyond" the Bible. Christian Science is a cult.

The sects are fundamentalist, believing in literal interpretation of the Bible and usually stressing passages appropriate to the social needs and aspirations of the group concerned.

Sects flourish in North America, partly because of the ample space available and the wide religious freedom offered; partly because, in the case of the older ones, they have been persecuted and driven out of their European homelands.

Possibly the best example of a small European sect, preserved and practically fossilized in the gentle farmlands of Ontario's Waterloo and Perth counties, is the old order of the House of Amish.

This is a breakaway group from the Mennonites who left because they felt Mennonites were becoming "too liberal." With their broad-brimmed black hats, their beards, shaved upper lips, and unparted hair, they represent one extreme in sect life. They strive to live as the original Amish lived in the 16th century.

No Buttons!

They drive topless buggies — "the Lord didn't drive a car when He was on earth"—rip modern plumbing and electric wiring out of their farms, abhor musical instruments and even such innovations as coat buttons. The men fasten their severe black coats with hooks and eyes, the women wear shawls, aprons and ground-sweeping dresses. On their heads they wear a kerchief or a "slatted" bonnet, an evolution of the Quaker hat, with ties under the chin.

They will not go to court or swear an oath; they accept nothing from the government in the way of pensions, family allowances, etc., and expect the government for its part to leave them alone.

Their children leave school at 14. For, like other old-time sects, they fear higher education will lead the young astray.

Ontario's old order Amish are a tight family group, originally Pennsylvania Dutch. They are farmers, speaking a form of Low German. They have no churches, worshipping in homes or barns and conforming to strict tribal laws.

Any member who breaks the rules may be "placed under ban" which means he is cut off even from his own family and cannot eat with them or cohabit with his wife until the ban is lifted.

Two thirds of the world's Mennonites are now in the United States and Canada. After 200 years of persecution in Europe they crossed the Atlantic in the 18th and 19th centuries. In the past 15 years large numbers of Canadian Mennonites have moved to Paraguay and Mexico, complaining of the worldliness of Canadians. Other large groups have come back again complaining they could not buy sufficient land in their new homelands.

No Military Service

The Mennonite faith is one of brotherly love, based largely on the New Testament and the Sermon on the Mount. Founded by a wandering Dutch preacher, Menno Simons, they shun violence in any form and refuse military service. They are baptized on confession of faith.

The Hutterites are similar in many ways. They are also bearded and black-suited and pacifist.

They live according to the communistic ideals of the early Christians, taking their text from the Acts of the Apostles—"And all that believed were together and had all things in common. And sold their possessions and goods and parted them to all men as every man had need."

Such is the apparent efficiency of this system that Hutterite colonies have spread rapidly across the prairie prov-

(*Over*)

The Strength of Canada's Smaller Religious Groups

(Canada Census figures)

Adventists	21,398
Christian Missionary Alliance	6,396
Christian Science	20,795
Church of Christ Disciples	14,920
Buddhist	8,184
Confucian	5,791
Doukhobors	13,175
Evangelical Churches	50,900
Free Methodist	8,921
Mennonite	125,938
Mormon	32,888
Pentecostal	95,131
Jehovah Witnesses	34,596
Salvation Army	70,275
Unitarians	3,517
Others	122,605

Small Churches Top Contributors

A SURVEY of 25 major church denominations in North America indicates that once again the largest per-member contributions are made by members of the smaller evangelistic churches. The Seventh Day Adventists stand at the top of the list with average annual contributions of $217.31.

In recent years Canadian churches have climbed from near the bottom. Anglicans still rank 23rd; United Church of Canada 19th; and Canadian Presbyterians 18th. The Adventists are still the heaviest contributors by far to benevolences and foreign missions. Nearly 80% of their givings are spent outside their own congregations. No other large church in North America exceeds 25%.

The three large Canadian churches spend more than 80% of the money they raise for their local congregations. In The United Church of Canada, for example, the grand total raised for all purposes last year was $55 million. $11 million went to others through M and M, Woman's Missionary Society and others.

The Adventists were the only ones to give 15% or more to overseas missions. The International Four Square Gospel was next with about 8%. Of the very large churches, the Reformed Church, Presbyterian, U.S., and Lutheran churches were the heaviest contributors to benevolences and overseas missions.

Denomination	Annual Contributions per member
Adventist: Seventh Day	$217.31
Church of the Nazarene	133.07
Church of God (Anderson, Ind.)	110.66
Reformed Church in America	98.24
Presbyterian, U.S.	95.18
Lutheran, Missouri Synod	89.74
Evangelical and Reformed	78.56
United Presbyterian, U.S.A.	78.29
Lutheran, Augustana	73.17
Lutheran, American	70.89
Church of the Brethren	70.03
Congregational Christian	69.55
Lutheran, United	66.45
Evangelical United Brethren	62.67
Lutheran Evangelical	61.74
Lutheran, Wisconsin, etc.	59.77
Protestant Episcopal Church	58.33
Presbyterian Church, Canada	57.56
United Church of Canada	53.32
Methodist Church	52.80
Baptist: Southern Convention	51.04
Int. Four Square Gospel	49.50
Anglican Church, Canada	46.63
Baptist American Convention	45.03
Disciples of Christ	41.17

inces, to the alarm of their non-Hutterite neighbours.

Although they are good farmers and good neighbours, bound by their creed to help and provide for strangers, provincial governments tend to view the Hutterite as a sort of termite devouring the country.

Alberta limited Hutterite colonies to 6,400 acres each and stipulated that they be kept 40 miles apart. Manitoba recently grudgingly recognized its number of colonies at 14 while demanding they limit the amount of land purchased.

The Hutterites object to these limitations on the amount of land they may own, but they are prepared to move rather than cause trouble. They are peace loving, and unlike the Mormons, they have never taken up arms in their own defence. Since the martyrdom of their founder, Tyrolean minister Jakob Hutter, in 1535, they have moved often. They moved out of Russia in the 1870s to settle in the United States, but left the U.S. in 1916 to avoid being drafted.

One Percent of Alberta

About 5,000 of North America's 8,000 Hutterites now live in Alberta, yet they own only 1% of that province's arable land. In a Hutterite *Brüderhof,* or colony, even clothing is communal property. There is no divorce, no family quarrelling, and apparently no mental illness.

The Doukhobors are quite a different proposition. Although 10,000 of them live quiet, law-abiding lives, for years the 2,500 members of the Sons of Freedom sect kept British Columbia in an uproar.

The Sons of Freedom made the front pages of Canadian newspapers with their dynamitings, barn-burnings and nude parades. The only good news about them, or so it seemed at the time, was the announcement that they intended to return to Russia. They changed their minds.

The Sons are anarchists. "Inasmuch as all men are equal," runs their creed, "and the children of God do good willingly without coercion, they do not require any government or authority over them.

"Government authority, if needed at all, is needed only for the wicked."

The Doukhobors came to Canada 7,000 strong in 1899, largely through the influence of Tolstoy (who thought they were the only true Christians) and the English Quakers. They settled in Saskatchewan. Laws were introduced exempting them from military service and granting special privileges.

Originally they were Russian peasants who broke away from the Orthodox church, calling themselves "spirit-fighters," and living communal lives on prosperous farms. They became unpopular by burning their arms when military service was introduced in Russia.

They worshipped their leader, Peter Verigin, as the reincarnation of Christ. After he died in a dynamite explosion in a railway car in 1924, the Doukhobors waited by his tomb for three days for a resurrection that never came.

The Sons of Freedom found a leader of their own in Stefan Sorokin, who arrived in Canada in 1951 and left for Uruguay two years later with three Freedomite women and $96,000 cash. He now lives in South American luxury on money sent him by the fanatical fruit-farmers of B.C.

From their headquarters in Krestova, the Sons dramatized their differences with the Canadian and provincial governments by burning barns, blowing up the CPR tracks from time to time, damaging a post office and bus terminal. Their women registered non-violent protest by taking off their clothes in public.

Principal trouble was the Sons' refusal to send their children to school and the government's initial refusal to recognize their form of marriage, thus branding all the children illegitimate.

For six years the B.C. government forced education upon the children removed from their parents and kept them behind a wire fence. This chapter, happily, is over and parents now send children to school.

At the moment the Sons are quiet. And the anti-Doukhobor public is beginning to remember the 10,000 members of the sect who cause no trouble to anyone. Despite the sect's general opposition to higher education, some Doukhobors now go to university and 3,000 of them have left their traditional life on the land to take city jobs in Vancouver.

The Mormons

The Mormons have been persecuted as badly as any of the old European sects, the difference being that they are a North American sect, and suffered in North America.

The Book of Mormon was written by Joseph Smith, Jr., translated from strange writings on gold plates given him, he said, by an angel. He founded his Church of the Latter Day Saints in 1830 and was later killed by a mob leaving Brigham Young to lead his followers to their new home in Utah.

The Latter Day Saints faith was introduced into Upper Canada at Ernestown in 1832 where the first Canadian branch was established. Records show

(*Continued on page 24*)

It's The Month of Brides

. . . and here's what one church organist learned about wedding music

By J. T. HORRICKS

I DON'T like to boast but I consider myself quite a *good* church organist. Not long after our new young minister arrived he called me in to "chat about church music." I even played a Bach number in a public worship service one time so I figured he would be asking for *my* advice! But no, he started to give advice to me.

"Now as to wedding music," he continued, "I want you to realize that the solemnization of matrimony is one of the Church's ordinances and, therefore, it is a solemn service of Christian worship. God in Christ is the centre, *not* the bride or the bride's mother! The young couple come to the church that they may be united by God Himself in Holy Matrimony. Remember that sentence from your wedding—'What therefore God hath joined together let not man put asunder'? It is God who 'marries' brides and grooms, not the minister!

"Now, as the bride enters the church some grand and solemn music may be played like Bach's 'Jesu, joy of man's desiring,' or his arrangement of 'Praise to the Lord, the Almighty the King of Creation.' Our present Queen rejected the use of a march at the opening of her wedding service in favour of the congregation singing 'Praise my soul, the King of Heaven.'

"As to hymns," the minister went on, without taking a breath.

I could be silent no longer and informed him: "We never sing hymns at a wedding!"

"Hymns are good music," he insisted, "and especially good for weddings. It not only gives opportunity for congregational participation, but it reminds everyone that the wedding is a religious occasion. There's that lovely hymn, 'Happy the home when God is there,' and 'Love Divine, all loves excelling,' 'Through all the changing scenes of life,' 'O perfect Love,' 'O God of Bethel,' and some Psalms.

"As to solos!"

Now was my chance. I knew this would please him. "My favourite," I said, "is 'The Lord's Prayer'."

Quickly he checked me. " 'The Lord's Prayer'," he said, "should never be sung as a solo in public worship. Jesus never intended that it be someone's attempt at a vocal triumph. He taught it to his followers to pray together.

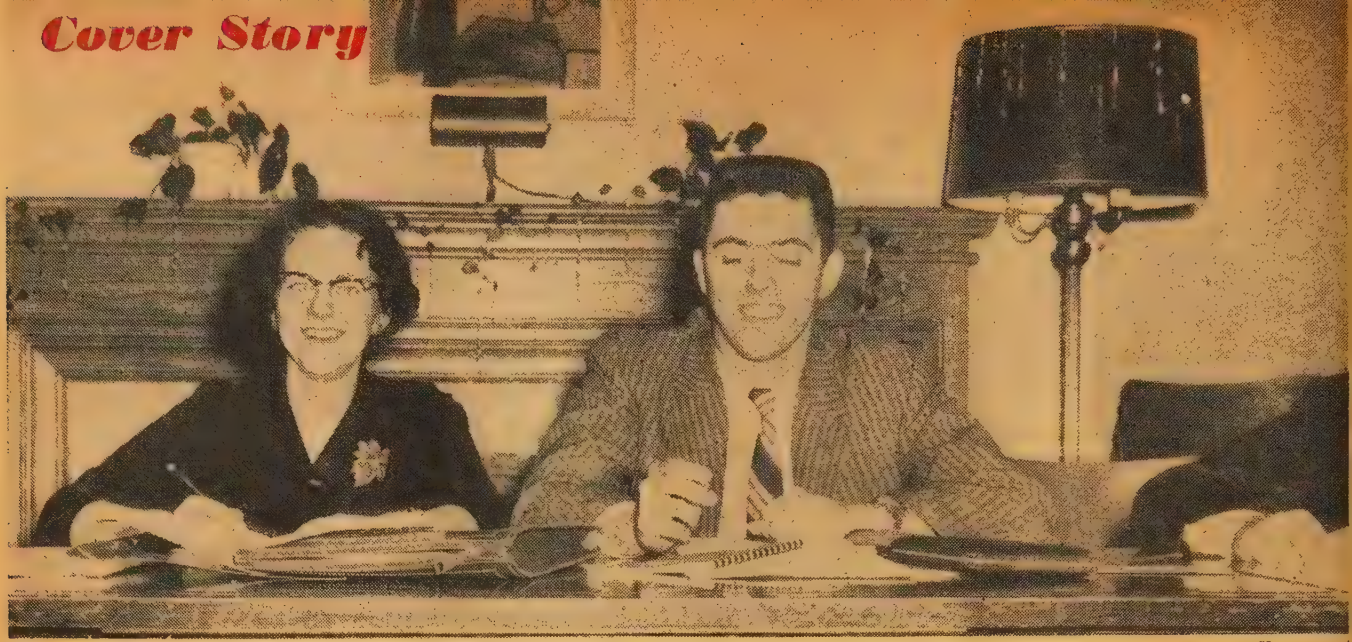
"Here are some genuine suggestions for your wedding soloists: Entreat me not to leave thee (Gounod); My heart ever faithful (Bach); May you walk in peace (W. H. Anderson); The Hebrew Benediction; The Wedding Prayer (F. G. Dunlop); Here, Lord, we meet (Rowley); O Lord, most holy (Franck); Eternal Love (Healey Willan). The two latter are suggested by Dr. Osborne in his great book, 'The Strain of Praise'."

"But sir," I said, "what about the bride who has dreamed of 'I Love you Truly,' 'Thru' the years'?"

"Those non-sacred solos are most appropriately sung at the wedding reception following toasts and telegrams," the minister commented.

"I suppose you think Mendelssohn's March for the recessional is a pretty good one," was my final contribution to the conversation.

"Yes," he answered, "but there are many others just as good: 'O worship the King, all glorious above,' Bach's 'My faithful heart rejoice,' and from the great oratorios of Bach, Haydn, Handel, and Mendelssohn." ●



Homewood

National President of the United Church YPU is David MacDonald, seen here with his secretary, Donna Weatherbe

Mr. Young Peoples Union

ONE of the most significant recent developments in the United Church, the experts in Christian education believe, has been taking place in youth work. Two years ago, after a steady decline for 17 years, membership in the national young people's union shot up by 1,000. It increased nearly 1,000 again last year.

And the new Hi-C programme for mixed groups 15-17 years old is growing rapidly.

YPU National President David S. MacDonald says "the young people are taking themselves more seriously now than even three years ago. We have advance guards forging ahead in Montreal, Hamilton, Edmonton and Vancouver."

He says that one of the signs of the new seriousness is the interest in Bible study. "Not superficial gimmicks like Bible quizzes and the once popular Bible baseball, but solid study."

The Effect of War

Church young people's work reached its peak with a national membership of 99,000 during the depression, says the Rev. Elton Davidge, who is executive secretary for the work in the United Church. In those years there was a great deal of unemployment, and church youth with no money to spend found their recreation and social life in the church.

Enrolment and activity tumbled with the outbreak of war. With churches understaffed, fathers away, and the young people themselves enlisting when they reached 18, youth work was a first casualty. Much of the programme was aimed at entertaining the troops, and "keeping them off the streets." Teen canteens flourished.

The decline continued with postwar years, even after the YPU programme was radically overhauled in 1950. The new Hi-C programme was initiated in 1954. In the meantime, young adult and couples' clubs had developed, and a surge in men's work drained off older leadership from YPU groups. Then in 1957 the trend changed, and those concerned with the ministerial and missionary shortage who know that the best recruiting ground is among church young people, are hopeful the trend will continue.

David MacDonald says he finds the leadership at the church's headquarters is vigorous. "I have been meeting with a group of Christian education leaders from the board for a weekend every three months to evaluate our programme. They take us seriously."

The 23-year-old pop-drinking, teetotalling, non-smoking president is a symbol of the enthusiasm and energy found among youth leaders. They are determined to provide an imaginative, serious programme to meet the needs of several thousand groups that gather in large and small places Sunday nights after church, or on week nights.

None from P.E.I.!

Twenty-five years ago, the young people of the youthful United Church of Canada met at Ontario Ladies' College, Whitby, Ont., to set up a national organization. Every part of the church and country sent delegates except Prince Edward Island.

That oversight has been corrected. And United Church young people aren't likely to forget the current president, David S. MacDonald of Charlottetown. He has made an elected non-paid, spare-time, two-year job into such an enthusiastic crusade to awaken and organize church young people that prospective candidates for the presidency are almost frightened by the thought of office.

Here is what he has been doing during his two-year term — despite the ulcers he's had since he was 13.

David MacDonald, BA, is a second-year candidate for the ministry studying at Pine Hill Divinity Hall, Halifax.

He was elected YPU president at the National Council, seven-day meeting in Sackville in 1958. Immediately after the council, some 30 YPU leaders gathered at the MacDonald family cottage on the north shore of Prince Edward Island for four further meetings. They borrowed some cottages from MacDonald friends, hired a cook from Charlottetown and went to work on YPU business.

ave toured Canada last year attending YPU camps, conferences nd rallies. Here he gives swimming instruction at a Naramata, B.C., YPU leadership camp

At Camp Wantonopa, in Montreal and Ottawa Conference, Dave led a course in recreation for YPU leaders. He also helped with other programmes

By A. C. FORREST

Between conferences, David worked s a radio and TV announcer at Station FCY in Charlottetown.

He attended a Prince Edward Island resbytery summer camp, and made lans to go to the General Council eetings in mid-September in Ottawa.

Went to General Council

The retiring president of the National ouncil had written every conference in e church, asking that they send at ast one youth delegate to the General ouncil. When the Rev. Frank IacLean, minister of Trinity Church in harlottetown, heard the letter read in onference, he stood up and nominated avid MacDonald, who all his life had een active in Trinity Church. David as elected.

Manitoba, Hamilton and Bay of uine also took the letter from the ational president seriously, and elected oung persons. The Bay of Quinte repre-ntative was unable to go, but three oung people became commissioners for e General Council meeting.

David decided to see something of e country, so left early for Ottawa ith another friend to do some sight-eing in Quebec.

At Ottawa he took part in the debates the Council. After the meetings were ver, he went to a London Conference oung People's Convention at Leaming-n. Then back at college, he started

YPU camps are not all fun and frolic. This intent discussion group was at Naramata, B.C., leadership camp. There's a well-planned Bible study programme at all camps

(*Over*)

President Dave MacDonald chats with Jack Lakovich, Edmonton; Bill Shank, Regina; and George Takashema, Winnipeg, at a meeting of National Executive of the YPU.

Divorce, marriage, evangelism, and dozens of other heavy subjects were discussed at this meeting of the National YPU executive. Christian Education Youth Secretary Elton Davidge sits in on the meeting (second left).

The national executive appeared more relaxed at this summer meeting at Wenona Lodge, Sparrow Lake, but it, too, was a time of heavy discussion.

into a 15-hour-a-week job on radio station CHNS, as disc jockey and news announcer, a job he inherited from Principal C. M. Nicholson's son Graham, who had gone to Union Seminary, New York, to study.

In October, he attended two more conventions. One for Hamilton Conference in Simcoe, and Toronto Conference in Orillia.

Christmas holidays found him back in Toronto chairing the sub-executive meeting of the National Council YPU, and during the winter he found recreation in attending Maritime rallies.

When college term was over, he went to Atlantic Christian Training Centre for a week's laboratory workshop in group work development, attended by nine ministers, one deaconess and himself.

High on the summer programme was the Maritime YPU convention. The acting president was a theological student and he had gone to a mission field, so Dave was asked to chair the meetings. The theme speaker took appendicitis after his first address, so National President MacDonald found himself co-operating with the CE field secretary, lining up a new programme.

David, by this time was finding himself a little short of money. So he worked for the Red Cross for a month as a public relations officer for swimming and water-safety.

The National YPU voted $150 grant to their national president for leadership work, so he could keep travelling.

He attended the Anglican AYPA Conference in Port Hope, and during the summer took part in leadership programmes across the country.

(*Continued on page* 25)

No matter where you go, young people are found in Bible study and discussion. This group was at a Ryerson Beach (Ont.) leadership camp. "The kids want solid study, not Bible quizzes and the like," President Dave says.

The Debut of a University

THE new Huntington University held its first convocation at Sudbury, Ont., on May 18. It is the st university to be established by The nited Church of Canada. Others—ount Allison, Victoria, and United, innipeg—had their beginnings in the lethodist Church in the 19th century.

Huntington's first college will open its oors to students next September in a rmer funeral home in downtown udbury, and will teach religious owledge, philosophy, English and ebrew.

It will be part of the new federated aurentian University of Sudbury which being established on the pattern of e University of Toronto. Laurentian ill comprise a Roman Catholic institu-on—the present University of Sudbury, d an Anglican college or university yet be established. Father Emile Bouvier its president.

Dr. E. S. Lautenslager, minister of St. ndrew's United Church, Sudbury, and resident of the 14,000-member North-n Ontario University Association, was stalled as Huntington's first president. e will be the chief executive officer ut will be unpaid.

The Rev. J. W. E. Newbery, former issionary principal of St. Andrew's ollege, Trinidad, was installed as prin-pal, and Dr. Charles Leslie, formerly f Emmanuel College, Toronto, as rofessor of philosophy. Prof. R. M. tingle of the University of Saskatche-an has been appointed professor of nglish.

Spectacular gathering

It is expected that the college will erve up to 50 undergraduates this utumn. They will take other classes n arts and science in the already flour-shing University of Sudbury, which had s beginnings in Sacred Heart College nder the Jesuit Fathers.

Ministers and United Church officials rom all over Northern Ontario gathered ith the people of Sudbury for the first nd spectacular convocation.

Premier Leslie Frost and the Hon. R. W. Macauley brought greetings from the Ontario government. Laurentian University is eligible for provincial grants. Basic financing for Huntington has been made possible by gifts of one and a half million dollars from United churches in the six northern presbyteries.

The Rev. John Kell and the Rev. Howard Strapp represented Toronto and Hamilton Conferences respectively. President A. B. B. Moore of Victoria, Principal Kenneth Cousland of Emmanuel, Principal George Johnston of United, Montreal, and others brought greetings and made the convocation the biggest academic gathering ever seen in the north.

Honourary degrees were conferred on the Rev. A. C. Forrest, editor of THE OBSERVER, and Victoria College's Principal Emeritus Harold Bennett who helped draft the constitution and with Dr. Harold Vaughan guided it through the Queen's Park legislature.

Royal assent

The legislation received royal assent on March 28. It climaxed 15 months of intensive work by the Northern Ontario University Association. Dr. Lautenslager outlined the north's claim for a university at the group's first meeting on December 10, 1958.

The Rev. N. Hillyer, NOUA secretary, told the convocation that in the intervening months, the association had conducted a successful membership drive, worked with a committee headed by Ralph Parker, University of Sudbury's advisory board chairman, to explore interdenominational co-operation, and staged a capital funds campaign in the northern presbyteries.

Dr. Bennett, the convocation's principal speaker, said it had long been his conviction that the north ought to have a provincial university and that the United Church ought to have a part in it.

"How and why should the United Church have any part in a provincial university?" he asked. "Why not just a United Church university? The answer, of course, is that the church alone couldn't pay the bill.

"When Victoria University was started about a century and a quarter ago, the funds were raised by the Methodist people of Upper Canada, whose subscriptions were commonly paid in kind —a load of wood, a side of beef, so many bags of potatoes. But building costs and professors' salaries were different then. Nowadays, several million dollars would be needed to start even a modest arts college, and several million more to set up an endowment sufficient to cover the annual deficit on operations. Students' fees meet less than a third of the cost.

Begun by churches

"A partnership of church and state seems to be the most practical way of achieving our highest educational ends," Dr. Bennett said. "In fact, it has long been established as the predominant pattern in Ontario. The first universities in Upper Canada, at Toronto, Cobourg, Kingston and Bytown (Ottawa), were all begun by churches.

"At first, King's College in Toronto, representing the established Church of England, claimed all the available money, but the others soon challenged this position and made good their claim to a share," he said. "In 1849, however, the University of Toronto (formerly King's College) was secularized and all provincial grants to church-related institutions were discontinued. Towards the end of the century the federation scheme was evolved. Under this plan, Victoria, Trinity and St. Michael's (all church-related universities) entered into federation with the University of Toronto, suspending their right to grant degrees (except in theology), and sharing in provincial grants to the University of Toronto, not in cash but in teaching services provided at government cost.

"This historical development set the pattern for a university in Northern Ontario." ●

• Canadian Author

Ad Lib

By J. A. DAVIDSON

I HAD mixed feelings earlier this year when I read that Ralph Allen had resigned as editor of *Maclean's*. I am sorry that he has left that editorial chair, but, on the other hand, his reason for resigning — he said he wishes to devote more time to writing—is not one that causes sorrow in me.

Ralph Allen attained authentic distinction as a magazine editor. He did, to be sure, take over an already successful enterprise—but he skilfully built on that foundation and gave us an increasingly valuable general magazine. (Some issues, it must be admitted, have been pretty vapid — but on the whole its readers have been well served.) In some circles it is fashionable to pooh-pooh *Maclean's* and dismiss it as being devoid of cultural content and all that—but, in terms of its somewhat circumscribed aims, it has been eminently successful and it plays a significant role in Canadian life.

And now, in his new freedom and leisure, perhaps Ralph Allen will give us a truly distinguished Canadian novel: in his first three novels he has shown that he has the technical competence and the sensitivity and the élan to write it.

His first novel, *Home Made Banners* (1946) is a slight but quite convincing story about Canadian soldiers. It is not an important war novel, but it will continue to be read with appreciation and delight, especially by old soldiers. And it has special distinction in that Allen avoids that curious insensitivity which mars much of the writing about soldiers by war correspondents. (The late Lionel Shapiro cannot be charged with being weak in sensitivity, but I do not think that he had Allen's depth of sympathetic understanding of the soldier. Earle Birney was, I think, conspicuously deficient in such understanding in his novel, *Turvey*. Birney was himself in the Army as a personnel selection officer, and it is strange that he did not see more clearly into the soldier's heart: his satire fails because it is not sufficiently grounded in the actual.)

The Chartered Libertine (1954), Allen's second novel, is an exercise in broad satire. In it he has a brisk workout at Canadian broadcasting, at some aspects of religion in Canada, at Canadian government, and at a few other assorted facets of Canadian life. But he doesn't quite carry it off: the satire backfires in several places, and there is a rather disturbing inconsistency in point-of-view. It is not a successful novel, but it has some thoroughly splendid parts and in it Allen shows that he has mastered many of the novelist's skills.

His third novel, *Peace River Country* (1958), shows that Ralph Allen is potentially one of our finest novelists. As a sample of the art of the novel this one far surpasses the two earlier books, and it points convincingly to Allen's coming maturity as a novelist. This book demonstrates Allen's deep sensitivity and his ability to express it effectively. (Hugh MacLennan, who, for the present anyway, is Allen's superior as a novelist, seems to me to be rather more limited in sensitivity: it is likely that Allen has had more experience of all sorts and conditions of men than MacLennan has had.)

Perhaps in a year or two—or in three or four—we shall receive from Ralph Allen that great Canadian novel which he seems to have in him.

Prudence in Parsonage

By JEAN SHILTON

IT'S always a great relief when the thing we know we ought to do turns out to be, from a practical point of view, the easiest and best course of action after all. Take the Colombo Plan for example. We know we ought to help underdeveloped nations, and when it can be proven that by helping them we are really helping ourselves, it becomes easy to do the right thing. The familiar phrase "enlightened self-interest" describes this modern trick of logic, and although it cannot honestly be called Christian concern, it is obviously to be preferred to the other kind of self-interest which is also very familiar.

• Made in Japan

I felt this kind of relief as I read from a booklet published by the Japanese ministry of foreign affairs. It is called *Working Conditions In Japan*, and it sets out to prove that wages in Japan are not so low after all and that the Japanese goods we buy in Canada are not ground out of the lives of virtual slaves.

It has been obvious to Christians for some time that if the Japanese are to survive in their island kingdom they must do so by selling manufactured goods and by buying what they need with the money thus obtained. Of course this means that somebody has to buy their goods, and even if our purchases of Japanese goods means that wages and living standards in our own country decline, it is still our Christian duty to make possible the survival of our Japanese brothers.

Now I find that we can do our Christian duty without causing a great depression in our own economy.

The Japanese foreign ministry says that wages in Japan can at least be compared with our own. In comparing Japanese wages and Canadian wages, it is sometimes overlooked that Japanese workers receive many extra benefits from industry, in kind and in welfare services. Provision for such things as lunches on the job, dormitories, company houses and hospital facilities is made by many enterprises. A study made by the Massachusetts Institute of Technology reports that many Japanese employees get factory lunches for eight cents, and that a young man can eat for about $ a month. A dormitory room costs about 50 cents a month; he can buy goods at the company store for 10% less than elsewhere, and medical services are available at low cost.

In urban Japan, 95% of the households have radios, 33% have electri

(*Continued on page* 20)

Rev. J. A. Davidson

Mrs. J. Shilton

Rev. V. Fiddes

Rev. G. Legge

• The Psychiatrist

Off the Couch Remarks

By VICTOR FIDDES

THE other evening I had a conversation, off the couch that is, with a practising psychiatrist who happens also to be an informed and a convinced Christian. In the course of the conversation we discussed something of the minister's role in psychotherapy.

The psychiatrist told me that in his younger days he had hesitated to bring religion into discussion with his patients, not because he did not appreciate its importance but because he felt that the subject lay outside his own specialized field. He discovered, however, that religion was being brought to him by his patients and that he had the alternative of either ignoring the subject or doing something about it.

When a patient says that "life has lost its meaning," or "God is no longer real to me," the psychiatrist has either to pass over this aspect of the patient's anxiety or take it seriously. If he takes it seriously he enters the theologian's field. The phsychiatrist found that he was forced to be a part-time theologian.

He added that the minister or priest, by the same token, may find that he has to be a part-time psychotherapist. The fact that the human personality is a trinity of body, mind and spirit means that the specialized fields are going to overlap. The minister has to face the fact that the people who come to him for spiritual help have also physical and psychic problems. Jesus in his earthly ministry did not tell the people who came to him that he was only going to cure their souls. The wholeness of life that he gave them affected body and mind as well.

It seems to me that the overlapping of the fields is becoming ever more apparent and that the role of religion in healing is not the least significant aspect of a patient's cure. Significant in this respect is a statement of Dr. Viktor Frankl, professor of psychiatry and neurology at the University of Vienna Medical School. Commenting on Nietzsche's statement that "Whoever has a *why* to live for will be able to endure any *how*," Dr. Frankl says that in his experience he has found that life can be sustained under the most distressing circumstances provided the victim can visualize a meaning for his life.

"In psychotherapy it is not only essential to understand and forgive everything, but it also appears decisive to me that the patient be directed toward the concrete meaning of actual existence. . . Reorientation of a patient towards meaning and value is the only way to overcome emotional difficulties, all the more as these difficulties often invade nothing but an existential vacuum."

Recognition of this fact was made by our Lord in his statement that "when the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none." Catharsis is not the only goal in healing and the fact that there are multitudes of people today "walking through dry places" knowing that the house is empty waiting only for the entrance of worse devils than before is the minister's warrant to enter the field that does not belong simply to the medical practitioner and the psychiatrist.

• Verandah View

Letter from Africa

By GARTH W. LEGGE

NORTHERN RHODESIA — My study in Mufulira is a screened-in verandah with glass louvres and no drapes. I have, in fact, resisted the suggestion that drapes be installed, because these would almost certainly limit my freedom to indulge the hobby of boyhood and youth — sitting and watching the world go by.

Situated on the edge of the African township as we are, hundreds of Africans pass by our house in procession from morning to night. And since my present assignment is not only to study Bemba language, but also to get background knowledge of people and situations, I often prefer to major on the latter, leave my books unmolested on my desk, and watch Africa go by.

This morning has proved ideal for the pursuit of my hobby. Just this minute an unusual sight greeted me. Across the street I could see two young boys carrying a basket heavily loaded with something or other, each grasping the handle with one hand and so sharing the burden. What is unusual about that? One hand was black; the other was white! You almost never see that kind of fraternization in public. But what if this should become a symbol of the new Central Africa? How it would bring joy and peace to many hearts, and put a new spring in the step. Is it not written that a child shall lead them?

Not many minutes ago I glimpsed another interesting phenomenon. Women have traditionally been the beasts of burden in this society, and it is not uncommon to see a family walking past, husband in the lead in solitary splendour, followed by his wife with a hefty baby strapped to her back, a weighty bundle balanced securely on her head, and a second child tugging at her arm. This time, however, I saw a woman walking past alone, and although that in itself is not unusual, the sight arrested my attention. This woman's "bundle" was the heavy metal frame and spring of a single bed, with a basket and other articles perched on top. She was proceeding from the compound into the European quarter and might well be walking two miles, with a load which might easily deter a sturdy male. Her bare feet came down heavily on the red earth with every step. On reflection, I realized it was not just the weight that was remarkable, but the article itself. This woman had a bed. Traditionally, Africans sleep on the ground or floor (the same Bemba word translates both English words), but now the western bed is becoming more common. So here we had a vivid symbol of rapid social change; no movers to shift furniture and relieve women of their burden, but western ways, little by little, breaking

(*Continued on page* 20)

For Church Women

Questions about the proposed new woman's organization for The United Church of Canada are continuing to be asked by local church groups.

To answer some of these, a panel discussion was recorded on tape by members of the Commission to Study the Work of Women in the Church. Copies are available from the WMS conference branches, from the WA conference associations or may be purchased ($3) or rented ($1) from the Audio Visual Centre, 85 St. Clair Ave. E., Toronto, Ont. This tape may be used most successfully in a small room with a group of about 25 to 30 women.

How to Use

Before the group begins to listen, assign the following questions to various members. They will obtain the answers from the tape.

1. Will there be groups in large churches? How will they work together?
2. For what women is the new organization planned?
3. What will be the financial responsibilities of the new organization?
4. What efforts did the commission make to get the opinion of the whole church?
5. How is the programme designed to interest all types of women; what emphases are suggested?
6. What plans are being made for publication of magazines?
7. What provision is being made for the administration of home and overseas mission work?
8. When is the new organization to be launched?
9. Who has served on this commission?
10. In what way does the creation of the new organization compare with Church Union?

Having listened to the tape and found the answers, discuss them.

Later, the following questions may be dealt with in small groups.

1. How could this new organization help our church?
2. What can we do to prepare for it?
3. In our church what difficulties might be encountered? How could we overcome them?
4. What have been the important values in our WMS and WA? How can we conserve these in the new organization?
5. Are there things we could be doing that we have been missing?
6. How can we streamline our business to give us time for more study and practical action?
7. What can we do in our church to further co-operation of men and women?

By EDWARD CRAGG

The Quality of Mercy

THE fifth Beatitude states the central requirement which Christians must face.

It is anticipated in the searching query of the prophet Micah, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

In the Gospels it is echoed in the stern warning which Jesus addressed to all who would make religion a matter of outward observances, "Go and learn what this means, 'I desire mercy, and not sacrifice'."

It is dramatized in the story of the Good Samaritan, a man who showed mercy upon another. "Go and do likewise," Jesus added.

The exercise of mercy is the gateway through which we must pass if we are ever to approach that incredible ideal which Jesus sets before us, "You must be perfect, as your heavenly Father is perfect."

We know that this is so, because the Gospels make it plain that mercy is a central element in the character of God. God is "rich in mercy"; he is "the Father of mercies, and God of all comfort." St. Paul indicates that the mercy of God is our deepest motive for living a truly Christian life: "I appeal to you, brethren, by the mercies of God."

This is the strongest argument we can ever face; because if God had not been merciful, no one of us could ever have become a Christian. It is the mercy of God that forgives our sins, and bears with us when we stumble, and lifts us up when we fall.

It is also the mercy of God that breaks down our resentments, and teaches us to be merciful, and to forgive as we have been forgiven.

And this is the acid test of the quality of mercy: a willingness to forgive. It is not an easy test. Only when we truly believe that "while we were yet sinners, Christ died for us," that God forgave us before we deserved to be forgiven, can we become humble enough, merciful enough, to forgive.

Such an attitude becomes a transforming, creative force. It changes things, in a home, in an office, in a community. Even in the most difficult, inflamed situations, the merciful become peace-makers. Peace may not come over-night; but the merciful are aware of qualities in others that make peace worth working for, worth waiting for. Whatever the discouragements, their attitude remains positive and creative.

Blessed are the merciful, for they are the true peace-makers of our world.

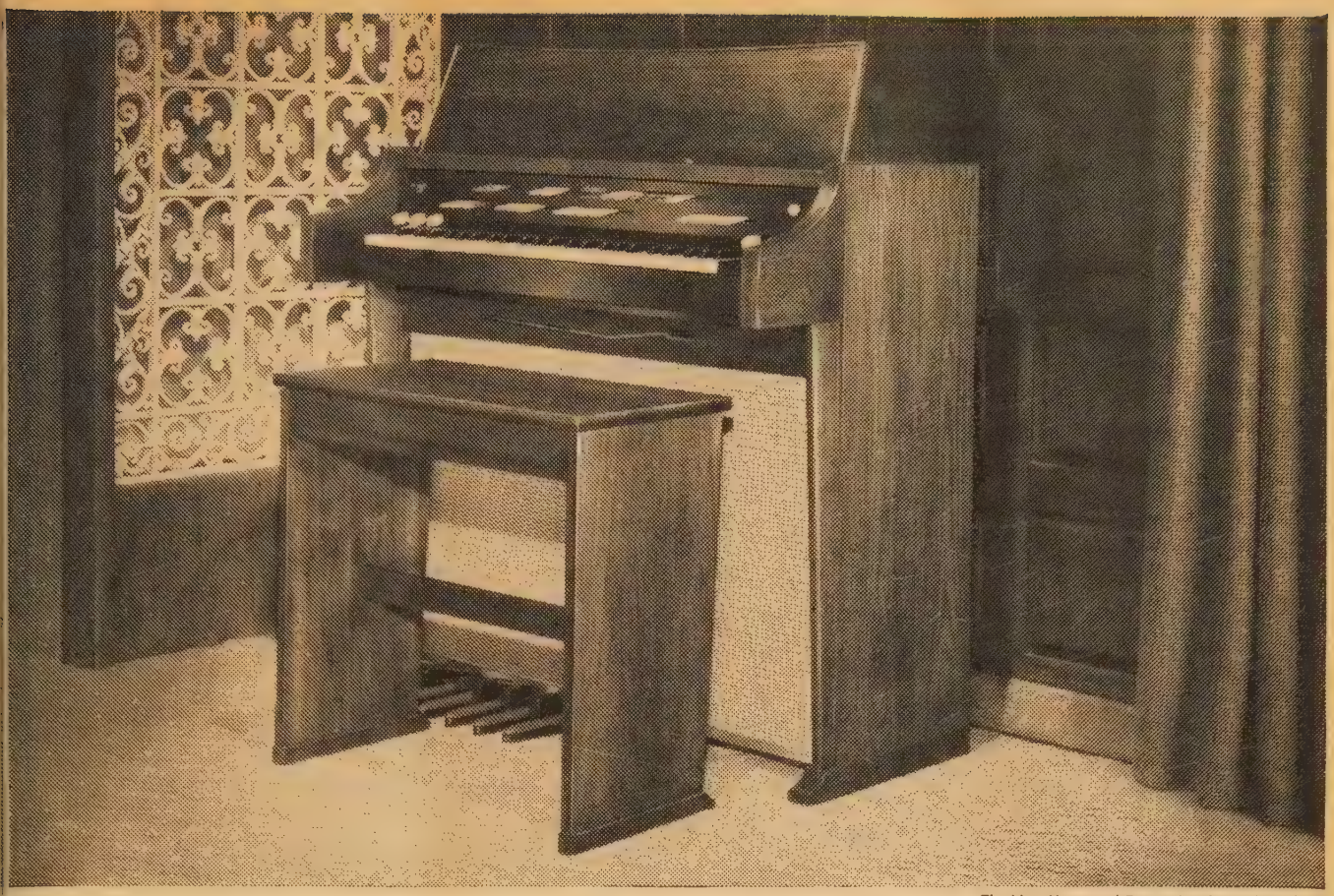
In their own lives also they are blessed; for, says Jesus, "they shall obtain mercy." And who does not need this?

For them, as for all of us, the promise is fulfilled, "The measure you give will be the measure you get." And for them another promise, a very ancient promise, shall also be fulfilled, "Goodness and mercy shall follow me all the days of my life."

THE MUSIC MAKERS' CORNER

SAMMY failed in Grade VIII history and literature. He had to repeat his year. In Grade IX he missed algebra and physics. He tried piano and violin playing, but his fingers were all thumbs and he couldn't tune the violin. He had never read a book until some were assigned for review. There was no place for him on a ball team. In a cross-country race he had to be brought home because he was tired. He was too old to be a cub and didn't have what it takes to be a Scout. When he was 15 he became aware of girls, but he was not their type so he went his way alone, feeling sorry for himself until he met Barry, a husky youth three years older than himself. The two became attached to each other. Barry, who was ready for university, made Sammy pick up the stray threads of his youth, found him a respectable job, urged him to attend night school, and helped him with his studies. He forced him to stay with each problem until it was solved. Now, after three years, Sammy will take a university course in science. He has a girl friend of the motherly type. He reads himself to sleep every night. Some day he will get a sheepskin and a diploma, then he will go out into the world as master of his fate and captain of his soul, with a growing desire to be like Barry and help others.

Fred. J. Howard



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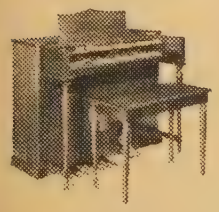

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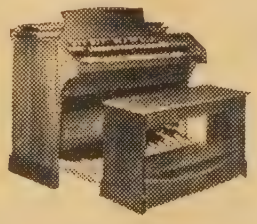

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"... if it only affects a few it doesn't matter"

(*Continued from page* 8)

working in the interests of the coloured people?

Saint John has the Coloured Progressive Association. It was organized some years ago by a small group who wanted to try to improve their conditions. The CPA hall has become a one-man enterprise sponsoring dances and parties. "It's a very unsatisfactory element in our community," said the Rev. M. Traylor of St. Phillip's AME Church. "It took 12 policemen to quell a disturbance there recently."

Halifax has its Coloured Citizens Improvement League. It sponsors a hockey team which plays against white teams in the city, has picnics, dances and recreational programmes for children. It operates a playground for coloured children on Creighton Street. "The majority of coloured people don't go along with that," Mr. Oliver said. "We don't think we should encourage segregation in this way."

"Too premature to say"

The Advance in Africville Committee is one of the newest groups. It started in January, following conversations at Pine Hill Divinity Hall between second-year theology student David MacDonald (*see cover story*) and third-year law student Wendell Fulton. There are now eight students from Pine Hill and Dalhousie University in the group. They have been gathering information about Africville and plan to start Cub and Brownie packs there this summer or fall.

Dalhousie University's Institute of Public Affairs has been delving into the coloured problem for the past 18 months. Director Guy Henson and Research Associate Arthur Neal said they hope to have a detailed report on conditions within the next three or four months.

One thing that has already come out of the institute's inquiry is the Halifax Citizens Committee Concerning Coloured People. It was formed last January under the city's Welfare Council, with Gordon H. Thompson, QC, safety and terminal director of Acadia Bus Lines, as director.

So far the committee hasn't done anything but hold meetings. "There is discrimination and there are problems, but we must make sure of some of the situations before we make a move," Mr. Thompson told me. "Until we get concrete cases and work out how we are going to handle them, it's too premature to say anything."

The committee has 23 members; two of them are coloured. The Negro members are Mr. Oliver and Mr. Davis.

"We get more support from church people than others," Mr. Oliver told me, "whether it is for study or for remedial action. Church people have a better understanding and deeper appreciation of the problem.

"But the church as a whole has not been very outspoken or very positive about this matter of race relations. It seems that if it only affects a few it doesn't matter too much," he said.

Ninety-five per cent. of the coloured people are Baptist. The African United Baptist Association has 22 churches in Nova Scotia. Because of this, most United Church ministers have adopted a "hands-off" attitude with regard to the coloured peoples' social and spiritual welfare. "These people are Baptist; it's a Baptist problem," one minister said.

"I don't think it ever dawned on conference or presbytery that we should go in and serve these people," Dr. MacDonald said. "But it's not consistent with the United Church. We are a uniting church, and we have a responsibility for people no matter what denomination they are, or what colour they may be. This is not a Baptist problem; it's everybody's problem."

"This is not a minority problem," said Prof. Neal. "The majority have got to understand the problem, and exercise a full degree of Christian sympathy. It's the duty of the church and everyone to break down the ignorance that is responsible for hardship and discrimination. ●

LETTER FROM AFRICA

(*Continued from page* 17)

apart old customs as frost heaves a sidewalk.

An interesting and illuminating sidelight is the reaction of an African friend who stopped by. On hearing of the bed-carrier, the friend asks immediately: "Was her husband with her?" On getting a negative reply, she continues: "The woman has probably been thrown out by her husband and is going to friends who will provide a roof over her head." Here is an even more tragic evidence of the pressures on family life in our fast-changing African compounds.

A last vignette. An African approaches the corner of the street, and is hailed by a passing friend, a young man in his twenties, wearing a broad smile. In his hand he carries a shiny new kiddy-car, painted bright red and green. If he is a domestic servant, he has paid half a month's salary, perhaps £3, for the play-toy which he holds high for his admiring friend to inspect. He puts it on the ground and gives it a gentle push. See how smoothly it runs! Then off he goes to make glad the heart of some unusually fortunate little lad in the compound. Not only the humanists would be moved by this simple incident; the men of commerce would begin to detect in it a harbinger of the future when the African hunger for consumer goods will be insatiable, and trade will flourish on a scale that Livingstone never dreamed of. No doubt production will meet the demand. Will the same hold true for the African's spiritual hunger, which is his greatest and noblest attribute?

Pray God, the Church of Christ, introduced by the European along with his commerce, will be true to its commission of love to God and all men, and communicate the living Lord to His beloved African children. ●

PRUDENCE

(*Continued from page* 16)

washing machines, and 24% have television sets. Japanese labour laws provide for a 48-hour week and for compensation, safety precautions, unemployment, health, welfare and pension insurance. In other words, real wages and living standards in urban Japan are at least within sight of our own.

Japanese goods are available at low prices because the Japanese are using the world's most modern spinning and weaving equipment, and because there is strong competition among manufacturers for a share of the growing export trade.

Having disposed of the Japanese sweatshop bogey, it only remains to prove that it is in our own best interests to trade with Japan. For every $3 worth of goods we buy from Japan, Canada sells to Japan $4 worth of goods. Of course, if we do not buy from them they cannot buy from us and one of our big markets will dwindle. Japan has become the second largest buyer of Canadian wheat, by purchasing $69,000,000 worth in 1959. No wonder prairie wheat farmers are not anxious to see Japanese imports cut.

So you don't have to disguise the fact that your jacket or your gloves or your stainless steel cutlery were made in Japan. Buy them and use them with a clear conscience. Your purchases will assist a Japanese brother and bolster the Canadian economy, and where else can you find two such fine birds at which to aim a single stone? ●

The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions and combining several similar questions in one.

Q. *Why are there not uniform times for communion in the United Church? Some ministers seem to celebrate communion just when convenient. Christmas and Easter communions are celebrated one Sunday in Advent or Lent. A canon from the General Council designating Christmas and Easter communions on their respective Sundays should be in order.*

A. The General Council does not issue canons. It is the responsibility of your minister and session to arrange services of communion regularly. The trend in the United Church is to more frequent communion and to communion on Christmas and Easter. But issuing orders from General Council on matters of worship is not the United Church way.

Q. *What is the duty of a wife whose husband refuses to attend church or to provide funds to aid in supporting it? We live 10 miles from the church.*

A. Yours is a problem that commands our sincere sympathy. Talk to your nearest minister. The Sunday School in the Home may be helpful.

Q. *Is it against the rules of the United Church to raise money for church or WA by the sale of tobacco or by holding social evenings in homes, at which such games as euchre and crokinole are played?*

A. We know of no legislation forbidding this. But the United Church has given some strong leadership to its congregations in methods of stewardship and money-raising. Selling tobacco is a new one to us. We suspect it is as unprofitable as it is unwise. Personally, we love crokinole parties, and don't object to revenue from them, but we'd hate to see a church budget dependent upon them.

Q. *How does the session "administer" the Sacrament of Baptism?*

A. The minister baptizes. Often an elder will assist by bringing in the parents, etc. And the session authorizes and helps plan the service and keeps the roll.

Q. *An ordained United Church minister is divorced. I do not know if the divorce was obtained by him or by his former wife. What would be his present status in the church (if any)? I'd also like to know if he would no longer be permitted to use the title of Reverend.*

A. If he is an ordained minister then that's his status and he should be called by this title. You may also assume, seeing this seems to bother you, that he is innocent of misconduct or his presbytery would have taken action before or when the divorce was granted.

Q. *What is the acccepted procedure when an elder wishes to resign from the session? Who receives the resignation? Is a motion necessary?*

A. An elder resigns to the body that elects him—the congregation. It is proper to accept the resignation formally by motion. In practice, the resignation may be transmitted through the session clerk and we believe resignations are often announced to the congregation by the clerk when he makes the annual report. By adopting such report the resignation is accepted.

Q. *Is it proper for a minister of the United Church to preach temperance in his church on Sunday and also have the members sign a petition against the sale of beer and liquor?*

A. 1. Yes. 2. He'd be wise to get his session to support him in this.

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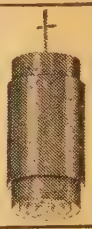

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

THE years have a way of creeping up on you, even when you are a professor at Union Theological Seminary. The noted Protestant theologian, *Dr. Reinhold Niebuhr*, will be 68 this month, and retired May 30 as vice-president and senior professor after 32 years on the faculty. However, as professor emeritus of ethics and theology, Dr. Niebuhr will continue teaching on a limited scale, conducting a weekly seminar. He will now have more time to serve as research associate in international affairs at Columbia, and to write. He is currently engaged on a book on the problems of war and peace. Dr. Harvey Forster has written for this issue a most enthusiastic review of Professor Gordon Harland's book *The Thought of Reinhold Niebuhr*. Don't miss it! . . . There is a nursery rhyme crisis! Remember "Ride a Cock Horse to Banbury Cross"? Well, Banbury Cross, still standing in Banbury, Oxfordshire, may be moved or even torn down to accommodate traffic improvements. That's the suggestion of county council surveyors to the town, only two months after it spent £500 cleaning and repairing the steeple-like landmark, a 19th century version of an earlier one, designating the old market place. . . Now is a good time to begin collecting the books you will want to take on vacation. Don't forget the children's books, those to be read on sunny days, and the exciting adventure tales that make a rainy afternoon disappear like magic.

Dr. Niebuhr

The Hollow Universe

By Charles De Koninck. (Oxford, $2.50.)

Reviewed by John Webster Grant.

Will electronic computers some day replace the human brain? If so, according to Professor De Koninck, it will be because many scientists and logicians have become content to accept a greatly reduced estimate of what the mind is for. The villain of this book is logical positivism, which has fostered the notion that the only questions worth asking concern not what things really are but how they can be measured. The search for ultimate reality is dismissed as unprofitable, and as wonder about nature disappears we are left with a hollow universe. The mind becomes merely a calculating tool, and of course computers can calculate better than we can.

The Hollow Universe contains the Fourth Series of Whidden Lectures, delivered at McMaster University in 1959 by Dr. Charles De Koninck, professor of the philosophy of nature at Laval University, Quebec. A reader with stamina and with some background in philosophy will find them controversial, witty and rewarding.

The Four Loves

By C. S. Lewis. (Geoffrey Bles, Collins, $3.)

Reviewed by J. A. Davidson.

This is a good book for a minister to read and have on his shelves: and a good one, too, for the serious Christian layman to read and ponder.

The four loves which Dr. Lewis discusses are Affection, Friendship, Eros, and Charity. He does this with the verve and the incisiveness which we have come to expect in his writings—and, I think, with more down-to-earth common-sense than he has displayed in some of his recent work. The whole discussion is from a Christian standpoint, but the author avoids, fortunately, that austereness and chilliness, that curious clinicalness, which mark so much recent writing on Christian love. This book is not a systematic study of Christian love, but it is a most useful corrective to those strange distortions of emphasis which are shown in some of the systematic studies.

In the chapter on "Eros" Lewis has some eminently sensible things to say on sex and marriage — a useful corrective, again, to the wrong kinds of seriousness which do creep into Christian discussions of these matters.

Two Books of Stories

Children's Adventures with Nature and People

By A. J. W. Myers. (Exposition Press, $3.)

Christian education specialists at the United Church House agree that this book contains excellent resource material for ministers and leaders to use with children. The 30 stories which are about animals, plants, Biblical and other events are easily adaptable to age and situation. Dr. Myers is well known throughout the United Church for his work in the field of Christian education and as the author of a number of books.

The Hidden Word

By Robert Harvey. (Ryerson, $1.50.)

The author of this book is a United Church minister in Brandon, Man., who over the years has made a collection of heroic tales of men, women and youth within the Christian church. He has chosen 52 of these tales for this volume. Ministers and leaders of young people should find them valuable source material.

History of Christianity in the Middle Ages

By William R. Cannon. (Abingdon, $4.50.)

Reviewed by Roy M. Pounder.

This book traces the cultural and external history of Christianity from the fall of Rome in 476 to the fall of Constantinople in 1453. It contains an enormous mass of detailed information, systematically arranged under various headings. Specific details should be checked by reference to other contemporary or earlier historians. Primary and secondary sources have been used. There are also maps, historical tables, and a copious bibliography for each chapter.

I am grateful for this opportunity to review an important period; also for several new and interesting points of view.

Beyond Theology, The Autobiography of Edward Scribner Ames

Edited by Van Meter Ames. (University of Chicago Press, $5.)

Reviewed by C. Douglas Jay.

The late Edward Scribner Ames (1870-1958) was a member of what William James called the "Chicago School of Philosophy," which included John Dewey. For 35 years he taught in the Department of Philosophy in the University of Chicago, where he helped to elaborate pragmatic philosophy, and pioneered in the field of psychology of religion. His most significant contribution, however, was as a leader in the development of liberal religion (not theology) and throughout his academic career at Chicago he was minister of the University Church of Disciples of Christ.

This autobiography, edited by his son, is a very readable and credible account of the spiritual pilgrimage of a man of intellectual integrity. Although at times he describes the development of his thought in terms of an academic discussion of philosophy, the account as a whole is warmly personal. One is impressed with the way in which the author sought to unify theory and practice; his enthusiasm for James' psychology and John Lockes's empirical philosophy is never divorced from a genuine pastoral concern. A chapter of the book is devoted to "Pastoral Work," but the concern is evident throughout.

The concluding chapter consists of a summary statement of his faith. It is the affirmation of an unrepentant liberal that the task of religious people is to bring the kingdom of heaven into fuller realization, and that this is a real possibility through the development of love and wisdom. These qualities "are not speculative or theological. They are immediately present in experience, and their cultivation is the obvious need of the world." (p. 216). Wisdom, then, consists not in theology but in "finding the way for making love effective." (Ibid.). Ames advocates a scientific in place of a theological interpretation of religion, or a co-scientific philosophy of religion. (p. 211). As he describes the development of his position in relation both to his reading and to his experience with the problems of daily living, both the toughness of his mind and the tenderness of his heart become apparent. Here, perhaps, is liberalism at its best. One finds no evidence, however, that he has seriously reckoned with the objections of modern theology to his position, or even that he has read much of it. The liberalism here represented seems shallow in the light of the best of contemporary theology; but one may gain from this book a new appreciation of the qualities of mind which may produce a new and chastened liberalism toward which many are looking.

The Thought of Reinhold Niebuhr

By Gordon Harland. (Oxford Press, $6.)

Reviewed by Harvey Forster.

A marvellous book! Niebuhr made intelligible! Not indiscriminately adulatory, but constructively critical! Here is a book to stimulate. Niebuhr faces the real questions of our day. I don't think he has found the answers. Perhaps there are no answers. Nevertheless here are the basic materials for the search.

Dr. Harland

The author, a minister of The United Church of Canada, was formerly professor at United College, Winnipeg. He is now on the staff of Drew University, Madison, N.J. Canada's loss to the United States! He has the ability to write and think clearly.

It does not seem to the reviewer that he has proven his main thesis, namely, that Niebuhr's judgment on current political and economic events arises out of his basic theology. The theology occupies the first part of the book, judgments on particular events together with a fascinating account of his many controversies, the second part. But who can expect a great creative thinker like Niebuhr to be either logical or consistent?

The writer deals with the creative tension between agape and justice. He has pointed out realistically the efforts of Niebuhr to resolve this tension or at least to find some workable basis whereby one can live with it. This is fundamental for our problem-infested age. So this book is priceless.

Niebuhr speaks about the "nonchalance of faith." How can we prevent this nonchalance from becoming passive indifference?

Devotional Books

The Sermon on the Mount—A Directory of the Devout Life, by F. B. Meyer. (Baker, $2.50.)

This is a series of 20 messages on the general theme for individual devotions.

My Cup Runneth Over by R. L. Middleton. (Broadman, $2.50.)

Twenty-two brief devotionals on themes relating to everyday life.

Ours is the Faith by Walter D. Cavert. Abingdon, $2.)

Daily devotions for six months of themes designed to bring out the meaning of the Christian Faith.

Devotions of Jonathan Edwards, compiled by Ralph G. Turnbull. (Baker, $1.50).

One of a series of devotional books by this publisher. It contains 104 selections —two for each week of the year. Extracts from the work of a man who knew well the art of meditation.

Strength for Living, a diary of daily devotions by Hazel T. Wilson. (Abingdon, $1.50.)

Devotions designed to give men and women courage and enthusiasm to live above and beyond daily frustrations.

Lively May I Walk by Glenn H. Asquith. (Abingdon, $2.)

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THE "HAVE NOTS"

(*Continued from page* 10)

missionary activity in Quebec City, Nova Scotia and New Brunswick as early as 1843, and PEI in 1845. However, the greatest contribution of the church to Canadian life has been in southwestern Alberta where members from Utah and the surrounding territory were principal colonizers. Under the leadership of Charles O. Card, in 1886, a permanent settlement was established, now known as Cardston. Here the $800,000 temple now stands. According to the 1951 census, approximately two-thirds of the Canadian membership resides in southern Alberta.

Each young Mormon is expected to do two years' missionary work from door to door, and the sect claims it is gaining members rapidly. Mormons are tolerant of other faiths, although they feel superior to other races such as the Negroes and Indians. Their extra book confirms the Bible rather than contradicting it.

There are no paid Mormon preachers; each member takes a turn giving a sermon, and even children of five are expected to stand up and give testimonials at Sunday school.

Mormons refuse government welfare payments. They tithe conscientiously and observe fast days in which the value of the uneaten meals is given to the church.

Although the Mormons abandoned polygamy in 1890, traces of this practice still linger. In 1953, ten members in B.C. were excommunicated for advocating polygamy.

Adventists

Prominent among the Adventist sects in Canada are the pacifist Christadelphians (Brothers of Christ) who began in Britain but got their real start in the United States at the time of the Civil War.

They believe in an imminent Second Coming of Christ to set up his kingdom in Palestine when the world will again become a Garden of Eden. As they consider the establishment of the state of Israel an indication that that day is not far off, they have been generous in their support of that new state.

The Seventh Day Adventists believe God created the world in six actual days, resting on the Saturday. They are very strict Saturday Sabbatarians and obey Old Testament dietary laws. The Adventists believe, like the Jehovah's Witnesses, in the millenium but are unsure of the date. Like the Witnesses, they have been fooled in the past. The movement began with the prophecy that

Christ would return in 1844 and nearly collapsed when this did not come to pass.

The Adventists are believed to give more per head to their church than members of any other denomination. In 1955, 13,170 Canadian Adventists subscribed $1,000,000.

There are more sects in Canada than can be discussed in one article, and new ones can be expected to emerge at regular intervals. Statistically they represent a tiny minority of the population. ●

MR. YPU

(*Continued from page* 14)

July 4-11 last year was spent at an executive meeting at Wenona Lodge, Ont. Then he headed west on the train to assist in a weekend New Westminster presbytery camp at Cultus Lake. Then to Naramata for B.C. and Alberta Conferences! Then back east to Quin-mo-lac, Bay of Quinte, and on to another leadership camp for Montreal and Ottawa at Wantonopa.

He took a short trip home before returning to Ryerson Beach for London and Hamilton Conferences. He visited Ken MacNair, national president of the Presbyterian Young People's Society, and learned what he could of youth work in other denominations.

David took time out to visit First St. Andrew's Church in London, where he was impressed to find that the moderator, Dr. A. J. MacQueen, attended his YPU meetings whenever he could.

Not enough time

When college opened in 1959, David felt that it was time to get some more experience than he was getting in radio and television, so he signed up to do chaplain work in the Halifax City Prison. At the same time, he was gathering materials for his BD thesis on "The Rehabilitation of Prisoners."

When asked why he didn't do more radio and television work, he said, "I didn't have enough time."

At Christmas, he was back in Hamilton for the sub-executive meetings. And in February, he and the Rev. Elton Davidge attended youth meetings of the National Council of Churches in St. Louis.

Before going home he went to Hespeler for a tri-conference weekend meeting.

The Board of Christian Education has asked him to spend this summer setting up training conferences and concentrating on leadership development. "It will be something the same as last summer, only this year I'll get paid for it," David says.

He expects that his work will be concentrated in Ontario, Quebec and the Maritimes.

The summer will be highlighted by the National Council meeting from August 14 to 19 at McMaster University, at which time David's successor will be elected.

The national YPU president is in some ways a typical product of the United Church, and a United Church home. His parents are Mr. and Mrs. Gordon MacDonald of Charlottetown, whose article in THE OBSERVER, "Why We Gave Up Social Drinking" has been widely reprinted.

Mr. MacDonald runs a large men's clothing store in downtown Charlottetown, and is an elder in Trinity Church. Mrs. MacDonald writes for the CBC, THE OBSERVER and some other publications, and takes an active part in church and community work.

At home in church

The MacDonald family has always been at home in church. And church people have always been at home at MacDonalds.

This type of home-church relationship is familiar to the great majority of the young people active in the YPU. One of the new emphases present in their revival is recruitment for full-time service. This coming year they will be present behind the scenes of many gatherings where the challenge for such service is sounded loudly.

They know that the decline in their own organization was paralleled with a decline in candidates for the ministry. Their leaders hope that the revival will be accompanied by an adequate response to the critical need for more ministers. ●

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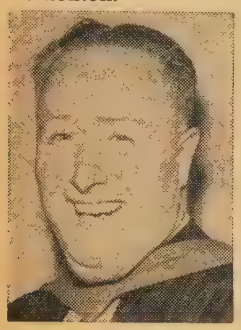
About People and Places

McCleary to M and M

The **Rev. Dr. Ray McCleary** was appointed acting secretary of the Missionary and Maintenance Department at the recent meeting of the Executive of General Council, the appointment to be ratified at the September meeting in Edmonton.



Dr. McCleary, who has for the past 25 years been minister of WoodGreen United Church, Toronto, has built up a unique record of service to church and community. Through his efforts and those he persuaded to help him, the WoodGreen Community Centre was built several years ago and a new WoodGreen Church and Neighbourhood House erected last year.

Dr. McCleary will begin his new duties July 1. He has been visiting annual conferences in the interests of the Missionary and Maintenance Fund.

Reformation Anniversary

In September, The United Church of Canada will mark the **400th anniversary of the Scottish Reformation.** At the request of the General Council subexecutive, the Committee on Church Worship and Ritual has prepared an Order of Service for the celebration. It is suggested that this be used on September 18, to coincide with the holding of the service at the General Council.

The committee is using John Knox's Genevan liturgy as a basis. Each minister will receive a copy as soon as it is printed, and music which has been commissioned will be available, it is hoped, not later than September 1. Dr. Stanley Osborne has composed an anthem using the words of Psalm CXIV and a tune from the 1564 Psalter. Sir Ernest MacMillan is working on an organ composition. Dr. F. R. C. Clarke has composed an anthem for four-part choir on the ancient Scottish tune, Martyrs, and Professor Kenneth Cousland has prepared the historical note for the Order.

Nominations for Moderator

The **Rev. Dr. Hugh McLeod,** Knox United Church, Winnipeg, has been nominated for the office of moderator of the United Church. Other nominations include the **Rev. Dr. Ernest M. Howse,** Bloor St. United Church, Toronto; the **Rev. Dr. E. M. Aitken,** First Church, Hamilton, Ont.; the **Rev. Dr. J. R. Mutchmor,** secretary of the Board of Evangelism and Social Service, and **Dr. M. C. Macdonald,** secretary of the Board of Home Missions.

Ancaster Gets New Church

With nearly a century and a half of history behind it, the congregation of **Ryerson United Church, Ancaster, Ont.,** founded by saddle-bag preacher the Rev. William Case, last month opened and dedicated a new church building. Built of limestone, the church seats 340, with auditorium and Sunday school rooms, vestry, and utility rooms in the basement.

The old church is being used as a chapel, and for Sunday school classes. In time the congregation plans to erect a Christian education building. Last year the manse was built for the minister, the Rev. Harold K. Wright.

Refugees on the Way

The response to the United Church's appeal to help refugee families is most encouraging. Almost 100 congregations have already signed immigration forms to sponsor individual refugees and families with handicapped members.

Churches in Toronto are well under way in their arrangements. **Danforth Ave. United Church** is preparing to welcome Mr. and Mrs. Edgar Kaneps and their nine-year-old daughter, Zane. **St. George's** is bringing three single men and a woman, Roza Gal, Matei Georgies, Ivan Bukureshliev, Georgi Dzougos. The Men's Club of **Victoria Park United Church,** Scarborough, is sponsoring Mihel Rades, a young Bulgarian, and **Royal York Road United Church** is sponsoring Vojislav and Vera Gvozdic.

Sixty young people in the United Church on the **Kilsyth, Ont., charge**—Kilsyth, Keady, North Derby and Salem—aim to raise $3,000 toward their project of bringing in Anka and Stevan Potrevic. A house has been offered to them and the whole community is behind the young people.

Kitchener - Waterloo area is embarking on a co-operative project (churches of all denominations, the YMCA and other organizations) to bring over by air 18 young single Yugoslav refugees.

Trinity United Church, Beamsville, Ont., is sponsoring Jozses Valkai and his family.

Lundy's Lane United Church, Niagara Falls, Ont., has made arrangements to sponsor Dragoljub Jovanovic and family; **St. Andrew's United Church,** Chatham, Ont., will bring to Canada Jovan Veneticu and family; **Thornhill (Ont.) United Church** is preparing to welcome mother and son, Stefica and Dusan Pajevic; **Christ Church,** Clarkson, Ont., is already working on the papers to bring over Gvozden Matic and family; **Willowdale** is planning to welcome Ilja Arabackyi and his family; the **Port Nelson (Ont.) United Church** Georgij and Lidija Isak; while the congregation of the **Aurora (Ont.) United Church** is sponsoring Michele Orgovan and family.

Erskine and American United Church, Montreal, is making arrangements to sponsor Vojan Milic and his family.

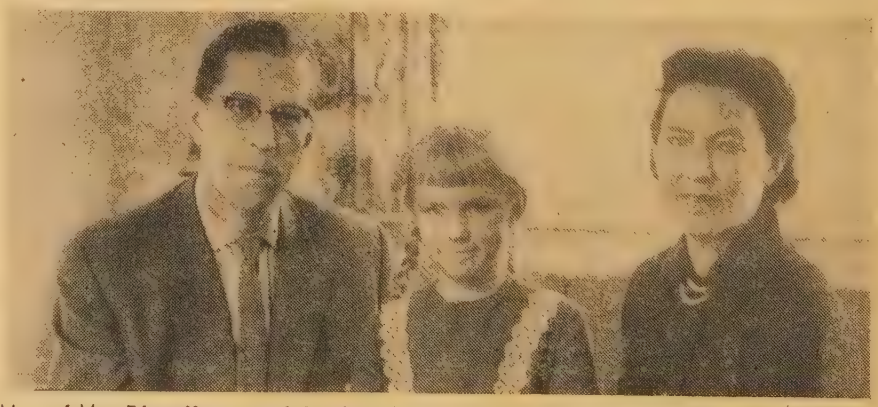
A letter from Mr. Edgar Kaneps to the minister of Danforth, the Rev. C. D. Matheson, expresses deep thankfulness. ". . . I want to thank you from the bottom of my heart," he wrote, "for the initiative taken by your congregation to sponsor me and my family for emigration to Canada. Because of the markings a past affliction of TB has left on my lungs, we had practically given up all hope to ever emigrate to the overseas. On the other hand, there was nothing much to be hoped for in the highly overpopulated Germany either. All too well have we learned about the limited or no possibilities of employment, especially for foreigners, from "first-hand" experience during the years past. So you can well imagine how happy we were to hear about your readiness to help us start a better life in the land we couldn't have thought within our reach even in the dreams."

Congregations which are not directly sponsoring families are undertaking many projects to raise money to evacuate the camps. During Lent many members of **Young United Church** in downtown Winnipeg, at the suggestion of their minister, the Rev. Rex Dolan, fasted one meal each week and put the cost into a special fund. Over $1,400 was contributed.

The Barn Players of the Broadview YMCA, Toronto, have, since the beginning of January, been putting on a one-act play "Prisoners of Peace" as a refugee fund-raising project. They hope by the end of June to raise $2,000. Last month they produced it in Maple Grove United Church, Oakville, at an evening service, and later played in their own theatre behind the YMCA.

The World Council of Churches says that work begun during World Refugee Year will take at least five years to complete.

"History is the master of the situation," Dr. E. E. Long, secretary of General Council, states. "It is always creating new refugee problems for us. The impetus of World Refugee Year will get us in gear so that we can do the job in a better way. We can close a few camps in Europe this year, which is fine, but we are only touching the fringe of the problem."



Mr. and Mrs. Edgar Kaneps and daughter Zane, one of nearly a hundred refugee families being brought to Canada by United Churches.

Memorial to Flyers

A memorial stained glass window depicting the Lord's Supper was recently unveiled in the **Protestant Chapel at 1(F) Wing, Marville, France.** The cost of the eight by four foot window, made by Meysen of Heidelberg, Germany, was met by subscriptions from the Protestant personnel at the wing and the Chapel Guilds.

It was installed to the Glory of God and in memory of those who died while serving at 1(F) Wing, and was dedicated by Group Captain the Rev. E. S. Light, Director Religious Administration (P), RCAF, assisted by other officers.

Three from Overseas

Three of the eight students graduated in theology at St. Andrew's college convocation, held in Knox Church, Saskatoon, last month, were born overseas and came to Canada as adults.

John Harvey was born and educated in England, taught for a number of years, served in the RAF, did lay preaching for the Methodist church and came to Canada in 1954.

Herbert Hyland was born in India, educated at the University of Allahabad, served in the RAF and also came to Canada in 1954.

Eduard C. Prinselaar was born and educated in the Netherlands, attended a school of agriculture, came to Canada, studied theology at United College, Winnipeg, and was graduated from St. Andrew's while supplying at Bethune, Sask.

Jeanette C. Stevenson, the only woman, **Walter H. Farquharson, Stanley C. Fowke, David F. Petrie** and **James B. Yeo** are all Saskatchewan-born and educated. The **Rev. Donald W. Laing,** who is Ontario-born, with an arts degree from Victoria, received the degree of Bachelor of Divinity.

M and M Still Climbing

Contributions to the Missionary and Maintenance Fund have passed the $2,000,000 mark, the department reports, with a 12.4% increase at May 26. The total is $2,004,353 over $1,783,648 in 1959.

Conference totals appear below with last year's figures in brackets:

Newfoundland, $20,578 ($15,646); Maritimes, $165,163 ($141,493); Montreal and Ottawa, $185,780 ($167,435); Bay of Quinte, $159,309 ($139,678); Toronto, $404,870 ($366,044); Hamilton, $288,869 ($271,118); London, $228,592 ($199,475); Manitoba, $125,232 ($103,-698); Saskatchewan, $115,061 ($99,331); Alberta, $129,862 ($122,084); British Columbia, $137,733 ($125,025); Donations, $43,287 ($32,621); One Dollar Club, $17.

Recruiting in Middlesex

Over 50 young people have been reached in the last two years through the progressive recruitment programme of the **Middlesex Presbytery Lay Foundation.** Three hundred and seventy-nine attended 13 fellowship banquets. Many of them were present at a conference in Metropolitan United Church, London, when the Rev. Catherine McKeen, the Rev. Floyd Honey and the Rev. Dr. Harold Vaughan challenged the young people to full-time service in the church. A number showed definite interest.

Rapid City Gets New Life

Two years ago the **Rapid City United Church,** in Brandon Presbytery, was a struggling congregation on the verge of collapse. Today the people have just completed the building and dedication of a new church, an undertaking on the part of the whole community. It seats about 200 and was designed with the choir in a rear balcony of the nave. The full basement is used for Christian education purposes. The Rev. Barry Day is minister.

Remember 14-year Ministry

Two stained glass windows were recently unveiled and dedicated in **Westminster United Church,** Weston, Ont., in memory of the late Rev. Ernest Forbes and his wife, Jean Gordon Forbes. The minister, the Rev. James S. Mackenzie, conducted the dedication service, assisted by the Rev. Dr. A. E. Armstrong, and the Rev. Earl Lautenslager, a son-in-law, preached on Isaac and Rebecca. He compared the Rev. Ernest Forbes to the wise and saintly patriarch and Mrs. Forbes to his talented and brilliant wife.

Mr. Forbes was minister of Westminster United Church from 1925 to 1939 and is remembered as a beloved pastor. Mrs. Forbes gave outstanding leadership in the WMS. She was president of the Dominion Board, editor of **The Missionary Monthly** and author of **Wide Windows,** a history of the WMS of the United Church. In recognition of her services, Mount Allison University conferred upon her the honorary degree of Doctor of Laws.

The general theme of the windows is the boyhood of Jesus: among the doctors; and in the carpenter shop. Mr. Gordon Forbes unveiled the window in memory of his father, and Mrs. E. K. Fockler the one in memory of her mother.

Macdonald leaves McDougall

The **Rev. Donald Bruce Macdonald,** minister of McDougall United Church, Edmonton, since 1955, has accepted a call to become minister of Knox United Church, Winnipeg, in October, following the retirement of the Rev. Dr. Hugh McLeod.

Aided Pensioners

The **Rev. Charles R. Albright,** Beamsville, Ont., who gave property for the United Church to build the homes for its pensioners in a community known as Albright Gardens, died May 15. He was ordained in 1917 and served the church mainly in the Hamilton Conference. Following retirement in 1952 he continued to supply, and for the past three years had been minister of the Elfrida United Church. . . The **Rev. Reginald A. Beech,** 56, minister of Havelock United Church, died following a two car collision on Highway 30, a mile south of the town, on May 10. He entered the United Church ministry in 1956 and served Canfield, Hannon and Havelock.

Bertha, wife of the Rev. James G. Robeson, Lindsay, Ont., died March 24.

Founder lays stone

The Rev. Dr. C. H. Best, who founded the congregation a little over two years ago, came back to take part in the official presbytery ceremony of laying the cornerstone for the **United Church at Beaconsfield, Que.,** of which the Rev. Eric A. McIlwain is the minister.

Church Women Challenged

"Bring an understanding of the world to your local church" advised Mrs. Clifford Bender, addressing the 151 delegates to the 20th annual meeting of the **Dominion Council of the Woman's Association.**

Mrs. Bender

Speaking on the general theme of the church in a time of rapid social change, she continued, "Seek to understand other peoples, their worth and their dignity. Learn to tell of them without disparagement."

Mrs. Bender of the Missions Division of Christian Service of the Methodist Church, U.S.A., and a United Nations observer, spoke out of experience gained during three months in Africa and some weeks in Asia and visits to 10 countries and territories where UN work is being carried on.

At the annual dinner, the Rev. Dr. George Birtch, minister of Melrose United Church, Hamilton, and chairman of the Board of Evangelism and Social

(*Over*)

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Service, stressed the necessity of people being willing to work on a basis of equality wherever it may be. "We have young people willing to accept this challenge," he said, "but are the parents and the church ready?"

The proposed new women's organization was discussed at length. Miss Beatrice Wilson, executive secretary, presented the preliminary draft of the report of the Commission on the Work of Women in the Church, and led in a question and answer period aimed at clarification.

Woman's Associations number 6.247 it was reported. Membership stands at 221,160, an increase of 2,218 over last year. There was an increase of $111,118 over the previous year's amount raised for all purposes, the total, $5,438,975. Of this, $134,764 was given to the Woman's Missionary Society and $114,602 to the Missionary and Maintenance Fund.

Theme Bible study was conducted by the Rev. Dr. A. R. Huband, and the place of music in a world of rapid social change was demonstrated by Dr. Stanley Osborne, Whitby.

Tea hostesses during the sessions were women from the WA's in the Japanese, Chinese and St. Paul's Italian churches and the Finnish congregation of the Church of All Nations.

Mrs. J. Y. MacKinnon was re-elected president, and vice-presidents elected were: Mrs. K. B. Clysdale, St. Marys, Ont.; Mrs. G. A. McMullen and Mrs. C. H. Searle, both of Toronto, and Mrs. James Swinton, Brantford.

Anglicans Ordain Massey

Denton Massey, OBE, leader of the famous York Bible Class from 1925 to 1940, has been ordained a deacon of the Anglican Church. He has been appointed deacon-in-charge of St. Paul's Church, Point Edward, near Sarnia, and he and Mrs. Massey will move into their new rectory shortly.

Mr. Massey was reared in the United Church, but became an Anglican while serving with the RCAF in England during the war. He is a graduate of Yale and the Massachusetts Institute of Technology, and is a former Member of Parliament. He will continue a formal course of theological studies while serving his parish. He is 59.

Rugs aid Refugees

Hand-hooked rugs made by Niagara district women were put on display at an exhibition arranged by the **Elda Daniels Circle** of the **Vineland United Church,** last month, and drew large crowds. The proceeds are to be sent to the Rev. Elda Daniels Struthers in Korea for her work among refugees.

Praise Church Radio

Station HLKY of the Korean National Christian Council earned high praise during the recent political upheaval. This station, supported among others by The United Church of Canada, gave straightforward news reporting over a stepped-up

schedule. It tried to give the facts on critical events and, being a Christian station, was trusted to tell the truth.

The station will try to maintain its acquired prestige, which, according to one report could not have been bought for $10,000, by strengthening its news department and adding two hours of broadcasting during the day.

Since this station is the only independent one in the Seoul area, it could play a vital part in the setting up of a new regime.

Mount A Chancellor

Firsts run in this family. **Dr. Ralph Pickard Bell,** appointed Mount Allison University's first chancellor, is a grandson of the first president. He is an outstanding business man and director of many Maritime enterprises. As a regent of the university he will be an active member of the board and executive.

Fire Losses Up

Church fire losses in the United States and Canada took a sharp rise during the past year with more than $3,000,000 worth of church property destroyed in 10 large-loss fires (those with loss of $250,000 or more). Total cost of this type of fire during 1959 was more than $356,000,000, of which the Canadian share was $25,000,000. Smaller fires cost churches an average of about $15,000,000 annually.

The National Fire Protection Association, which issues the figures, says that its analysis of large-loss fires is a record of the "major protection failures of the year." Elimination of such losses, it says, can be accomplished through proper design of buildings and their use, and adequate equipment such as automatic sprinklers and alarm systems.

Halton Expansion Boom

Church extension has been going forward in the Halton Presbytery. Recently they have held a dedication, a sod-turning and started a new congregation.

The $120,000 **Maple Grove United Church,** Oakville, Ont., was dedicated last month, four years after the constitution of the congregation. From 12 at the first service, the membership has grown to 400 and is increasing rapidly. The building plan is flexible; the nave can be extended as required. The multipurpose lower hall contains office and organization as well as utility rooms. A manse has been built for the minister, the Rev. Douglas T. Sloan.

The sod was turned for the first $140,000 unit of a new church, **St. Stephens-on-the-Hill,** Lorne Park, on May 15. The first services were held in the local school in January, 1958. The Rev. Dr. Bruce McLeod is the minister.

Student minister, George Thomson of Mount Allison University, is organizing another congregation in Applewood Heights, Dixie.

Canadian to City Temple

London's famous City Temple is to have a Canadian for its new minister. The **Rev. A. Leonard Griffith,** who for the past ten years has been minister of Chalmers United Church, Ottawa, where his highly dramatic preaching has won for him an international reputation, has been chosen to succeed Dr. Leslie Weatherhead in this "most cosmopolitan church in existence."

City Temple elders heard ministers from all countries of the Commonwealth and the United States. From these the choice narrowed to six, two from Canada, one from Australia, three from England. Dr. Weatherhead will maintain his connection with the church and conduct his psychiatric clinic. This will leave Mr. Griffith free to concentrate on a preaching ministry.

Melrose Calls Minister

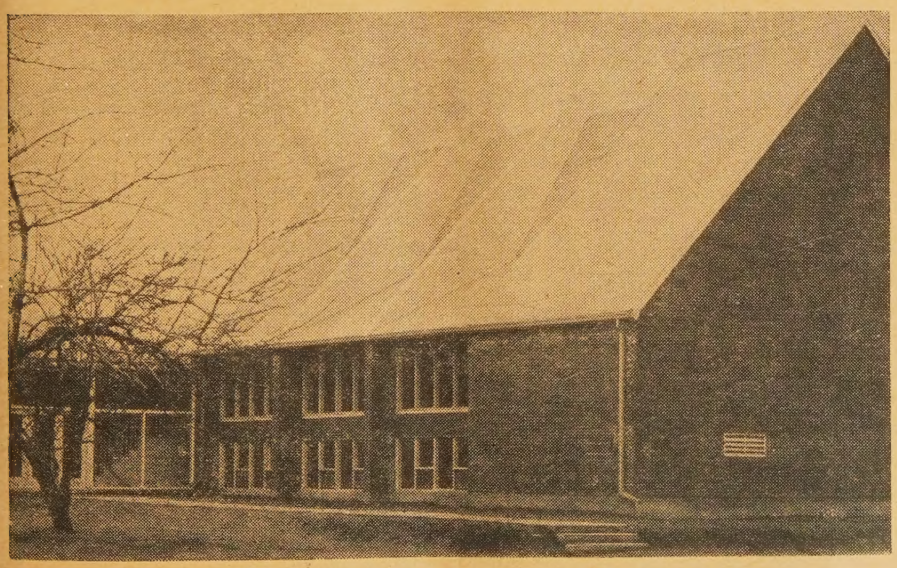
The **Rev. Dr. J. G. Gorwill,** Canadian Memorial Church, Vancouver, has accepted a call to become minister of Melrose United Church, Hamilton, Ont., to succeed the Rev. Dr. George Birtch who moves to Metropolitan Church, Toronto, in July.

Dates to Remember

Grey-Simcoe Men's Conference, Five Oaks Christian Workers Center, Paris, Ont., Sept. 16, 17, 18.

Change of Address

Rev. J. M. Finlay, Apt. 1003, 85 Lawton Blvd., Toronto, Ont.



Maple Grove United Church, Oakville, Ont., part of Halton Presbytery's expansion boom, was dedicated recently.

On CBC Radio

Mr. Morris

The **Rev. R. J. D. Morris,** Metropolitan United Church, Edmonton, will broadcast over the CBC Church of the Air, on Sunday, June 26, 4.30-5 pm, EDT. Mr. Morris is the theme speaker at the Board of Men's Elgin House-Keswick conference and will record the broadcast while in Toronto.

Publishing House Notes

Relaxing Books for Summer Reading

ON summer evenings, Sunday afternoons and during holidays an entertaining and instructive book may provide the most healthful relaxation one could wish. Here are a few titles from our recent Canadian lists:

Country Hours, by Clark Locke ($3.50) — a delightful book of short sketches of the sights and sounds of the countryside — "all creatures great and small." Illustrations by Thoreau Macdonald.

I Was No Lady, by Jean Godsell ($4.95)—a woman's own story of her life and adventures in the Far North, by the wife of the famous explorer, Philip Godsell.

In the Days of the Windjammers, by John Congdon Crowe ($4.50) — an engrossing account of a family at sea. Three times round the world, in the days of sailing ships.

I Would Do It Again, by Robert E. Campbell ($4.95)—reminiscences of a pioneer guide and packer in the Rocky mountains. Campbell of Banff, school teacher, guide and member of the Legislature is an Alberta tradition.

Something Always Turned Up, by Bluebell Phillips ($3.50) — a light-hearted, engaging true story of the young wife of a Canadian student for the ministry of the Church "from their run-away marriage to his ordination."

You may borrow these books from your Public Library or buy them from your Bookseller.

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GARRETT—In loving memory of Leetta McAfee, beloved wife of Roland S. Garrett, who passed away May 14, 1959. Husband, and daughters Laurel, Jean, Muriel and Thirza.

1. HELP WANTED

ALBERT College requires Office Secretary; duties to commence July 1st. Live in. Apply Business Administrator Albert College, Belleville, Ontario.

COMPANION - HOUSEKEEPER for quiet home, Toronto, West end—two adults—light work—live in. Chief requirement is cheerful understanding companionship for elderly lady while daughter at business. Box 164, THE UNITED CHURCH OBSERVER, Toronto.

NORWAY HOUSE Indian Residential School, Manitoba, requires Manual Training Instructor and possibly Home Economics Instructor. Other staff enquiries invited. Apply Principal.

ST. JOHN'S United Church, Oakville, Ontario, requires Director of Christian Education. Qualifications include ability and experience in co-ordinating expanding Church School and Youth activities, and advising on future facility expansion plan. Ordained minister or deaconess considered. Apply in writing, giving complete history, to Mr. E. J. Vorman, 218 Watson Avenue, Oakville.

THE position of Girls' Work Secretary for the Toronto Religious Education Council is vacant. For further information please communicate with Miss Dorothy Cunningham, 773 Windermere Ave., Toronto 9.

YOUNG LADY — fond of children for mother's help, for the summer, or preferably permanently. Own room and bathroom. Complete line of labour-saving equipment. Three children, aged 6, 4 and 1—no cooking. Christian home. Reply, stating wages required—age, etc., to Mrs. A. Clarke, 537 Douglas Ave., Toronto 12.

WANTED—Director of Christian Education for St. Andrew's United Church, Regina, Sask. Reply to Mrs. K. M. Johnson, 1522 Athol Street, Regina, Sask., stating experience, qualifications, and salary expected.

WANTED — Ontario Ladies' College, Whitby, Ontario, requires for September 1st a Dean of residence to supervise the students in the residence. Ten months' duty each year. The position demands a lady with breadth of mind and vision, mature judgment and a sense of mission. Though no teaching is necessary such qualifications would be valuable. Preference given to a member of the United Church. Apply in writing to the Principal.

1A. AGENTS WANTED

EARN cash in your spare time. Just show your friends our Christmas and All-Occasion Greeting Cards (including Religious), Stationery, Gifts. Write for samples. Colonial Card Ltd., 489 - C Queen East, Toronto 2.

1B. RETIRED OR RETIRING MINISTERS

SAINT LAURENT, Montreal, Que., St. Andrew's United Church, requires the services of a retired minister for full or part time, for the purpose of visitations. Congregation of 800. Please write to —W. F. Shaver, 2485 Paton St., Saint Laurent 9, Montreal, Que.

2. EMPLOYMENT WANTED

POSITION wanted, by 17-year-old girl, to care for small children for summer months. Best of character references; previous experience at two camps, as counsellor. Write: Judy Stewart, Corbetton P.O., Ont. Phone: Dundalk 74 - M1.

2A. PULPIT VACANCIES

ATHENS (Ont.) United Church three-point pastoral charge vacant June 30th, 1960. Interested ministers write — Mrs. Clifford Morris, Box 82, Athens, Ont.

BRISTOL (Que.) Ottawa Presbytery, self-supporting two-point charge now vacant. Contact Jas. Campbell, Bristol, Que.

BURLINGTON, Ontario—Appleby United Church, present minister retiring, replacement required by January 1st, 1961. Interested ministers please write Secretary of Pastoral Relations Committee, Mrs. R. A. Williamson, 299 Seneca St., Burlington, Ontario.

CORNWALL, Ont., Knox United Church Pulpit vacant August. Interested ministers please write M. E. Rowbotham, 1308 Montreal Road, Cornwall, Ontario.

CREEMORE (Ont.), St. John's United, 3-point charge, open June 30. Over minimum salary, phone and car allowance, heating over $200.00. Simcoe County village, 850 population in good farming district, 85 miles from Toronto, 25 from Barrie. Interested ministers please write G. H. Shepherd, Secretary Pastoral Relations Committee, Creemore.

ECHO BAY, Ont., 3-point charge—vacant July 1st. Beautifully located in Algoma District. Completely furnished manse. Car allowance. Inquiries from Western minister especially welcome. Please write to W. R. Stewart, R. R. 1, Desbarats, Ont.

ESSEX (Ont.) United Church pulpit vacancy June 30th, 1960. Interested ministers kindly communicate with Harold Sweetman, Recording Steward, Box 833, Essex, Ont.

GALT, Ontario—First United Church vacant June 30, 1960. Interested ministers please write to Pastoral Relations Committee, c/o Mr. S. N. Drysdale, 43 Parkwood Drive, Galt, Ont.

GRAHAMSVILLE, three-point charge, vacant June 30th. Modern, furnished parsonage, oil-heated; in town of Brampton; close to High and Public Schools. Above minimum salary, plus car allowance. Committee Secretary, Mrs. W. Hewson, R. R. 1, Malton, Ontario, phone Butler 6-4750.

GRAND VALLEY (Ont.) pastoral charge requires minister for a three-point charge. Furnished parsonage. High School, Toronto 60 miles. For detailed information contact Mr. W. E. Boggs, Grand Valley, Ont., Secretary Pastoral Relations Committee.

GREENFIELD PARK (Que.) United Church—suburban Montreal, congregation more than 500 members—525 families, growing community. Salary and travel above minimum. Interested ministers please write to Mr. Archie Brownlee — 342 Fairfield Ave., Greenfield Park, Que., or phone ORchard 1-6707.

HAMILTON, Ont. — Fairfield United Church in the east end of the city vacant June 30th. Comfortable manse, minimum salary. Interested ministers write Mr. J. Bowland, Secretary Pastoral Relations Committee.

HAVELOCK - TRENT RIVER, two-point charge, East Central Ontario, vacant due to the sudden untimely demise of Rev. R. A. Beech. Comfortable oil-heated furnished manse. Above minimum salary and car allowance. Please address inquiries to Dr. R. B. Pritchard, Chairman Pastoral Relations Committee, Box 178, Havelock, Ontario.

LACOLLE - CLARENCEVILLE, 3-point charge, will be vacant June 30th. Comfortable oil-heated parsonage. Garden planted for new minister. Interested ministers please contact R. A. MacLeay, Clarenceville, Que.

LONDON, Ontario — Empress United Church becomes vacant June 30th, 1960. Interested ministers please write full particulars to Mr. Ross Fuller, 810 Riverside Drive, London, Ont.

MERRICKVILLE (Ont.) United Church pulpit vacant July 30, 1960. Present minister retiring. Two-point charge; minimum salary, plus travelling expenses. Furnished manse. Interested ministers please contact C. E. Knapp, Merrickville, Ont.

MONTREAL East Community Church (United Church of Canada) requires a minister. Stipend $3,600.00, car allowance $500.00. Unfurnished manse near church which can be furnished if necessary. Only Protestant church in community serving approximately 400 families. Church newly decorated and new Christian Education Centre with a Church School enrolment of 525 pupils. Please reply to—Mr. B. P. Rapley, 5 Laurendeau Ave., Montreal 5, Que.

OTTAWA—Glebe United Church pulpit vacant in autumn after twelve years' tenure. New Christian Education building. Interested ministers please write B. R. MacKay, Secretary Pastoral Relations Committee, 193 Carling Ave., Ottawa, Ont.

2A. PULPIT VACANCIES—Continued

PETERBOROUGH, Ont., Northminster United Church, now served by Stated-Supply, would like full time minister by November 1st next. This is a new congregation with 450 members and about 300 families. First unit built and opened in 1959. Interested ministers please write E. F. Reid, Secretary Pastoral Relations Committee, 582 Park St. North, Peterborough, Ont.

PLAINFIELD, Ontario, pastoral charge, 4 points, 10 miles north of Belleville on Highway. Salary $4,100.00 including travel grant. Interested ministers write to—Grant Kerr, Plainfield, Ont.

PRESCOTT, Ontario—St. Paul's United Church, vacant June 30, 1960. New Christian Education centre, large furnished manse. Salary $4,200.00; plus $600.00 car allowance. Growing community on St. Lawrence River. New Public and District High Schools. Write Mrs. A. S. Petersen, Box 394, Prescott, Ont.

ST. THERESE, Que., one-point charge vacant May 1st, 1960. This is an old established congregation in an area 20 miles from Montreal. Address correspondence to — Colin McClements, Secretary, Pastoral Relations Committee, 2 De Manthet, St. Therese, Que.

TORONTO, Ontario — Wanstead United Church pulpit will become vacant July 1, 1960. Interested ministers please write A. Repol, 49 Patterson Ave., Scarboro, Ont. Above minimum salary—comfortable manse east end of Toronto.

THESSALON (Ont.) 4-point Pastoral Charge, Algoma Presbytery, vacant June 30th, 1960. Comfortable, furnished manse, oil heated. Stipend above minimum, plus liberal car allowance. Please reply to Mrs. C. Campbell, Secretary, Pastoral Relations Committee, R.R. 1, Bruce Mines, Ontario.

THETFORD MINES, Quebec, (two-point charge) vacant July first. Asbestos mining centre between Sherbrooke and Quebec. New church, new manse, opposite new High School. Please reply to N. F. Bradley, 525 Alfred St., Thetford Mines, Que.

TOFIELD, Alberta, one-point charge, 40 miles S.E. Edmonton on paved highway. New church and manse, fully modern, natural gas heating. Progressive town and church, excellent school facilities; salary $4,200.00 including car allowance. Interested ministers write Mr. W. A. Swift, Tofield, Alberta.

3. PULPIT SUPPLY WANTED

JULY pulpit supply wanted for one point charge. Manse, plus Fifty Dollars. Three min. walk to Northern Ont. Swimming. Write to Dr. R. Edwards, Box 48, Chapleau, Ont.

4. PULPIT SUPPLY AVAILABLE

PULPIT supply offered for the month of September. Use of manse desired. Anywhere, but would prefer Atlantic or Pacific coast. Would exchange. Rev. C. Manning, Southampton, Ontario.

YOUNG ordained minister, B.D., seeking one or two point charge near city, or willing to work with newcomers. Speaks seven languages. Box 163, THE UNITED CHURCH OBSERVER, Toronto.

5. CHOIR PERSONNEL

ORGANIST-CHOIRLEADER required for Trinity United Church. Duties to commence August or September 1st. New pipe-organ to be installed in near future. Choir approximately 30. Salary $2,000.00; free studio. Excellent opportunities for private classes in piano, organ, voice; also rural school music classes. Apply to Miss Hazel Grimmon, Secretary Music Committee, Trinity United Church, Kirkland Lake, Ontario.

ORGANIST-SENIOR CHOIR LEADER required for Melfort United Church. Excellent opportunity for classes in piano and other musical instruments. Duties to commence immediately. Apply, stating qualifications and experience, to Mr. J. F. Whiteley, Box 622, Melfort, Sask.

QUALIFIED organist and composer, interested in travel, will take position as organist of small church anywhere in Canada or U.S., provided there are opportunities for teaching piano. Ernest Moyer, 1126 Haro, Vancouver, B.C.

TRINITY United Church, Sherbrooke, Quebec, requires organist-choirmaster. Leading Protestant congregation in pleasant community. Large three manual organ. Excellent teaching opportunities provided. Chairman, Music Committee, Trinity Church, 241 Court Street, Sherbrooke, Que.

WANTED—Choir Director and Organist, Grace United Church, Lloydminster. Duties to commence September 1st, 1960. Excellent opportunities for private classes. State qualifications, experience, salary expected, and other arrangements. Apply to Harold P. Aston, Clerk of Session, Lloydminster, Sask.

CHOIR PERSONNEL—Continued

VANTED—Organist and Choir Director. Grace United Church, Dunnville, Ontario. Duties to mmence Sept. 1, 1960. State qualifications, perience and salary expected. If interested apply L. M. Brown, Chairman of Music Committee, ace United Church, Dunnville, Ontario.

ASSISTANT MINISTERS WANTED

HAMILTON, Ont. — St. John United Church requires Assistant Minister to share pastoral ork and occasional preaching in a new rapidly panding area. Opportunity for minister, retired contemplating retirement. Please apply to Mr. hn Lewis, 91 East 37th St., Hamilton, Ont.

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OR SALE — Hammond Electric Organ, Model 060, with console B-60 in excellent condition, ice $1,500.00. St. Andrew's United Church, eloeil, Que.

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WANTED — Old Canadian and Newfoundland coins. Usually higher prices paid. Send for ee buying list. Return postage appreciated. The oin Shop—561 Boyd Ave., Winnipeg 4, Man.

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BIRCHMUIR LODGE, Stony Lake (Kawartha), 100 miles from Toronto—modern cabin and odge accommodation; good food, recreation and shing. Available for groups May - October 15th. hone evenings Riverside 2-6573—write R. Cooke, 30 George St. N., Peterboro, Ont.

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12. GUEST HOMES

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GUEST HOME, very quiet, nice Christian home for older people, good food. Write 1157 McGlashan Crescent, Niagara Falls, Ont., or phone EL. 4-9989.

15. FOR RENT

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22. SUMMER PARSONAGE EXCHANGE

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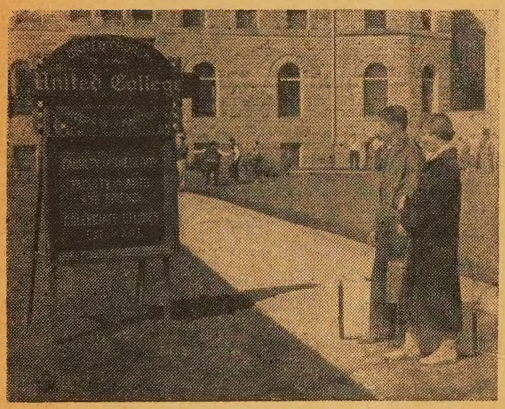

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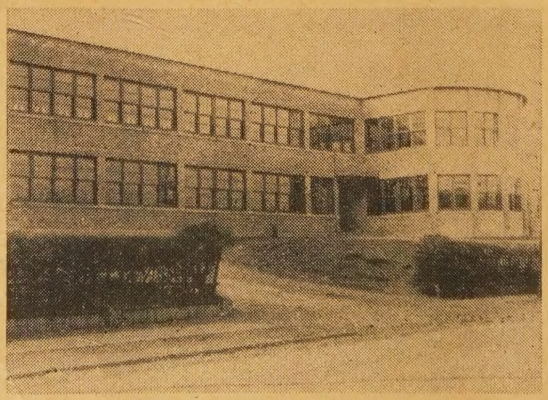

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